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PUBLISHED FOR THE PROPRIETORS,

THE INDEPENDENT.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS."

BY S. W. BENEDICT.

VOLUME IV. NEW YORK, THURSDAY, FEBRUARY 26, 1852. NUMBER 169.

THE INDEPENDENT.

CONDUCTED BY PASTORS OF CONGREGATIONAL CHURCHES.

OFFICE 24 BEEKMAN-STREET, BETWEEN WILLIAM AND NASSAU.

TERMS—$2 per annum to those who order the paper sent by *mail*, and $2 50 to those who receive the paper by *carriers* or *post-riders* at their door free of charge.

Clergymen who send five names with $10 will be entitled to a sixth copy gratis.

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☞ ADVERTISEMENTS.—Seventy-five cents for 16 lines for the first insertion, and fifty cents for each subsequent insertion.

The BOSTON OFFICE of *The Independent* is at the Literary agency of G. W. LIGHT, No. 3 Cornhill.

EDITORIAL ARRANGEMENTS.

The editors of this journal are LEONARD BACON, and JOSEPH P. THOMPSON. The immediate Editorial supervision is committed to Mr. Thompson.

The Editors will be aided, also, in their consultations by the Rev. R. S. STORRS, Jun.; who will continue to contribute to the literary and other departments of the paper, over his own signature, (S.)

The Assistant Editor is Rev. JOSHUA LEAVITT.

Rev. GEORGE B. CHEEVER, D.D., (C.) and Rev. HENRY WARD BEECHER, (✻) are enlisted as stated contributors.

WESTERN COLLEGES.

To the Editors of The Independent:

DEAR BRETHREN:—I read with some surprise, and will you permit me to say, a good deal of regret, the communication of your Iowa Correspondent, "J. C. H.," in *The Independent* of Dec. 25th last; and with my feelings a little disturbed was about to take pen in hand for a reply. But other engagements were very pressing, and an attack of illness intervened so that my reply was not commenced when I received your paper of Jan. 8th. I read your leading editorial in that number with unmingled satisfaction and I hope with sincere gratitude to God. In it most that I wished to say has found a much better utterance than I could have given it. I feel that I need say little in reply to "J. C. H.;" he is answered, and I earnestly commend the answer to the most serious and prayerful consideration of all western Congregationalists who entertain the views and feelings expressed by your Iowa Correspondent in the communication referred to. He knows well that my tastes and convictions are decidedly Congregational, and that my manner of life has ever been such as to leave the public in no doubt on this subject. But I must assure him that the very feature of New England Congregationalism which renders it most worthy of the affections of its western children is that preference of the Gospel to sect and that hearty, open-handed cooperation with the disciples of Christ of other names in planting and nurturing Christian institutions and influences so truthfully depicted in your editorial of Jan. 8. Or in other words, I must think it is that feature which is in direct and fatal opposition to the spirit of the letter in question.

The paragraph in relation to Illinois College is designed to diminish the confidence of New England Congregationalists *in the institution*. "J. C. H." seems to suppose it is fitted to accomplish that end. With *The Independent*, I rejoice in the belief that he is mistaken. So far as I know Congregationalists, the facts even erroneously as he has stated them (for the impression of his statements is very erroneous) though they may excite the bitterness of sectarian passions in some minds will make very little general impression. The communication has been read by Congregational friends around the institution with little sympathy with the feelings of the writer. Their views are those of *The Independent*.

If in an attempt to reply to "J. C. H." I should classify our trustees and faculty and show that so many are Presbyterians and so many Congregationalists, I should do great injustice to the whole subject. I should never in this way come at the true basis on which we rest our claim to the confidence of the Christian public. The safety and trustworthiness of Illinois College depends on no such mustering of sectarian majorities.

If I am asked why I expect the Christian public generally and New England Congregationalists in particular to repose confidence in it, I am not slow to answer. It is because its board of trustees is composed of sound-minded, intelligent, religious men, who understand well that this college was founded not for sectarian purposes, but to promote the interests of sound learning and evangelical Christianity—men who can be *trusted*, in *any emergency*, either in filling vacancies in their own number or in appointing instructors, never to deliver over the institution to the control of a faction, or to yield to any sectarian dictation either Presbyterian or Congregational. I deny that the controlling power is so located that in case of a rupture between Presbyterians and Congregationalists (which "J. C. H." thinks more probable than I do) this college must become exclusively Presbyterian. If he knew indeed Presbyterians as well as I do, he would write and speak about them very differently. He would know that it does not follow because a man is a Presbyterian, he will as a college trustee desire to make the institution exclusively Presbyterian, or that he would be willing in any case to have it made so. The trustees of this college with whichever side ecclesiastically connected, are earnestly attached to the broad principles of Christian cooperation upon which the institution was originally founded, and they are not going to abandon their principles or prove false to their trust though these two great sections of the Christian host (which may God forbid) should fall out by the way. Even should an event so disastrous occur, the distant friends of Illinois College may feel assured that it will yield to no sectarian control either Presbyterian or Congregational. Its trustees must otherwise do violence to its constitution and to their own principles, which any man who knows the past knows have been already sufficiently tested.

"J. C. H." is right in the statement that there have been heart-burnings among Presbyterians because it has been supposed that Congregationalists had a disproportionate influence in the faculty. Indeed, at the present time all the permanent officers of the College are Congregationalists. But this is a state of things which will not continue long, and which has been produced by no intention on the part of the trustees, and our Presbyterian friends around us are so well persuaded of this that they have contributed freely to the endowment fund which we have been raising for the last two years. Neither the one nor the other of these denominations expects to control Illinois College. They expect it to be controlled by sound, wise and religious counsels, and consecrated to the cause of Christian learning as our fathers consecrated the colleges of New England.

I have long been accustomed to hear and to speak the name of your Iowa Correspondent with respect and affection. But I must intensely differ from him on the present occasion. The spirit of his letter is narrow and sectarian, and I must fraternally exhort him not longer to indulge it, and entreat him not to propagate it among Congregationalists. It will rob our churches of their beauty and their glory, and deprive them of a moral power by which they might otherwise immensely benefit mankind.

Again thanking *The Independent* for its noble and eloquent exhibition of the principles upon which the founders of Illinois College have ever acted, I remain, Yours very fraternally,

J. M. STURTEVANT.

ILLINOIS COLLEGE, *Feb.* 5, 1852.

For the Independent.

MESSRS EDITORS:—Since you bestow an occasional glance of benevolence upon your amiable cotemporary, the *Journal of Commerce*, permit me to call your attention to the following gem of discourse, conceived in the purest spirit of that sheet, and expressed in language as refined and elevated as that of its best editorials in their "ablest" passages:—

For the Journal of Commerce.

MESSRS. EDITORS.—A strong effort, as you are aware, is now being made in our State Legislature, to pass a law similar to the one in force in the State of Maine, and known as the "Maine Liquor Law"; and what surprises me a good deal, is that you have not taken more notice of it in your paper. I have always found you to be a strong advocate of the doctrine of "Equal and Exact Justice to all men"; and when I think of your usual good sense, so frequently expressed in matters of public interest, I am the more surprised at your silence on the subject of this very law. You must be aware of the nature of that law, and what it pretends to set forth. In the opinion of a majority of our fellow citizens, a more arbitrary and tyrannical law never was undertaken to be saddled upon any community. And among the rest of the curiosities of the day, is the fact that some of our clergy have laid aside their sacred robes, left their pulpits, and come down among the "*dear people*," as gladiators to fight against the opponents of this law. Better and more in keeping with their profession, might they be occupied; for while they, in their pious zeal, are playing the politician by their noisy declamations in striving to promote the passage of this law, they appear not to know that they are just in the same proportion using their efforts to deprive some of their own congregations of the means by which they live; and not only that, but are lending their aid to promote the passage of a law, the operation of which they do not understand, and tending to bringing about a state of things in our commercial community disastrous in the extreme. But after the parade and nonsense of many of these gentlemen with Kossuth, we may well be prepared for anything they may take it into their heads to do; they think that all they have to do is to signify their adherence to, any cause, and it is sure to go ahead, and all the people shout, *Amen!* But it is quite time these gentlemen were taught to know differently, and to know too, that upon subjects of public policy, we want none of their teachings. They may advocate Temperance by moral suasion as much as they please; but the moment they undertake to go further, and become dictators of tyranny upon a people who give them their bread and butter, that moment we must tell them to stand back: and from being *above* us, they descend *below* us, inasmuch as before we looked *up* to them for spiritual advice and consolation, and now we look *down* upon them as our common enemy. Therefore, we are to say to these gentlemen, "Mind your own business, and we will mind ours; go back to your pulpits and your closets, for the political—it is no other—arena, is no place for you."

Now since the editor of that journal professes such a horror of an editor's declining the responsibility of anything that appears in his columns—we have here "in sooth a goodly sight." As we read it the stern form of David Hale rises before us, in the majesty of his unbending integrity, and the grandeur of that spirit which, while it scorned to bow before Mammon, was seen in childlike reverence humbling itself before God; a spirit that, while in the stern pride of its being, it called no man master, and quailed before no human power, yet ever delighted to sit silent at the cross, and learn of the meek and lowly Jesus those voiceless lessons which might soothe and sustain the weariness of his storm-tost soul. Were this vision a reality, were that heart, now still in death, yet throbbing with its old emotions, and that voice, deep-toned and firm, still vocal, still in its utterances revealing his soul's solemn awe of God, of justice and truth, think you we should read the above where we now find it; think you the journal founded on his enterprise, established by his unfaltering energy, exalted and enthroned upon his lofty integrity, his unflinching devotion to justice and truth, his unfaltering, unwavering defense of *the right*; think you *this* journal would now be thrown open to the vile ribaldry of the bar-room loafer with his mouth filled with tobacco juice, and his breath reeking with the fumes of bad liquor, through which to spit out the foul scum of a fouler spirit upon the ministers of God's word and the holy influences of the religion of Jesus, that religion which, in the noble words of Mazzini, is "not only a thought of heaven, but the spirit which seeks to apply that thought in the things of earth"? Should we not rather hear the old familiar tones of that voice, tuned not to the soft modulations of tender blandishment, but sounding with the eloquence of power, denouncing to the world the meanness, the baseness, the foul injustice of such desecration of an influence which he had toiled so unwearedly to establish for noble purposes; that the foundations which he had laid with the toil of years and with prayer to God for a blessing on his toil, that upon them might be reared, in glorious proportions, a temple to justice and right, even amid the clash and din of a proud, imperious, God-scorning world, should be used as a citadel from which to scatter through the community fire-brands, arrows and death, to blacken every interest of religion, to bring into contempt its ministers, and to pour the slime of blasphemous ribaldry upon every man who dares to follow God rather than his "caucus," or who has the hardihood to speak of principle and duty in the marts of commerce, the warehouse of trade, or the halls of national legislation.

Well, it is a free country, and the press that will may foam out its own shame, forgetful that there is yet a God in heaven. But there is a question which all who love their country and hope for its permanency and future glory, would do well to ponder. It is this; How long can a mighty republic like our own stand strong, after the *foundations* of its strength are destroyed, after principle and duty have become a scoff and a bye-word, after the masses have learned from high places to sneer at religion and blaspheme its ministers?

I know I am writing in a serious strain, but who does not discern the fearful doom to which we, as a nation, are tending? In a republic thronged with fierce and reckless men, where "authority" has no hold and power is powerless, where "the masses" are the State; and with human nature in its hatred of God and his cause as fierce, as relentless as ever, as defiant as ever of control or restraint; in such a state, in such an age, with the deep solemnities of such a future, men are taught to sneer at duty, told that right and truth are contemptible "abstractions," and that the law of God is given simply as a literary curiosity for the amusement of human speculation, and not as an awful voice from the throne of the Almighty, to warn, and control, and rule a revolted world—what must be the malignity of that spirit which, to gratify a base, personal, momentary spleen, hesitates not to hack asunder the pillars of a nation's greatness, that it may hurl them as envenomed missiles at those who are laboring in privation and faith-supported toil to build them up? Woe to a State whose satirists have become its gods! when virtue, the only foundation of nations, is destroyed; when every worthy aspiration, every effort to elevate national thought, and ennoble national action is met with scoffs and ribaldry and jeers; when man the creature, in the madness of his rebellion has trampled the law of God under his feet and has set up upon its ruins the false guide of an impious, defiant will, of a blind, misguided "reason"—how long, under such teachings as those we hear so much of, will it be ere Paris shall have been transferred to New York and Washington?

Such we expect from the satanic press. And yet the above extract does not surprise us as found in the columns of the *Journal of Commerce*. Who first taught the lesson of "rolling black coats in the dirt?" Who first sneered at "pious zeal," and taught the rabble of God's enemies to tell his ministers that "upon *questions of public policy* they want none of their teachings?" Who first suggested the refined, delicate hint as to the important considerations of "bread and butter?" No one who has been a reader of the *Journal of Commerce* needs to be informed.

And now I submit whether the author of the above communication deserves not at once a place in the editorial corps of the above-named journal. "Wheresoever the carcase is, there will the eagles be gathered together."

I will only add that the above touching appeal to the editor's "usual good sense" proved effectual, and the next morning after its publication the *Journal* showed the black flag against the Maine law. Is it surprising, since "the majority" (!) desire it? Then too the fling at "Kossuth" and "the clergy," how could they prove otherwise than irresistible!

LAYMAN.

NEW HAVEN, *Feb.* 21, 1852.

PROGRESS OF EUROPEAN DESPOTISM.

BY OUR ENGLISH CORRESPONDENT.

ENGLAND, Jan. 29, 1852.

English news is entirely French; the autocrat gives neither pause nor respite; decree follows decree in such rapid succession that weekly papers pant after him in vain, in the attempt to keep pace with his movements. The constitution of a minister of state, M. Casabianca, a former legal agent of the Bonapartes, who is to communicate with the valet ministers, and of a minister of police, apart from the ministry of the Interior, plainly indicated that the government would be simply personal and autocratic, while the appointment of Maupas to be minister of police was a farther intimation that a cruel and relentless system of repression and persecution would be carried out. But these facts were overlaid by the intelligence communicated by the next dispatch;—the confiscation of the Orleans property, and the resignation thereupon of the infamous persons dignified by the title of ministers. The confiscatory decrees enact that the Orleans family cannot possess property in France; and they are bound to sell within a year. They cancel the donation made to his family by Louis Philippe on the eve of his accepting the crown of France. The decrees also give a destination to the confiscated property: ten millions francs to societies of *secours mutuels*; ten to the improvement of the lodgings of the working classes; ten to the establishment of a *credit foncier*; five to a poor clergy fund; the rest to the Legion of Honor! according to rank; the simple legionary taking 250 francs, Grand Crosses 3,000. One palace is to serve for an educational establishment for orphans and families whose heads have obtained a military medal, and another, that of Saverne, is to be an asylum for the widows of high civil and military functionaries. This great property was originally derived from the crown, having been settled by Louis XIV upon his brother, the duke of Orleans. The extravagant yet thrifty Louis Philippe improved the value of this property, and it was worth in his hands seven millions francs a year. This vast property, contrary as it is said to French public law, he made over to his children, when he was on the eve of obtaining that crown, for which he must long plead, behalf and betrayed. These decrees caused indescribable consternation in that "*Society*" of which President Bonaparte is the "Savior." The ministry protested in vain; for the unscrupulous Morny, the man of the Bourse, Fould, the hardened soldier, Arnaud—all were opposed to the measure. Ladies of rank, who disgrace themselves by intimacy with Bonaparte, and among them the Marchioness of Douglass, implored and besought in vain; he was resolved to ruin the Orleans family, and to deprive them of the sinews of war and of intrigue.

And so Morny, the moderate, yes, the man of "moderate councils," gave place to the "violent" Fialin Persigny, and to the Corsican Abatucca! The English press join in the most unqualified condemnation of this act, and treat it as the climax of the Dictator's crimes, without going into the questions, Whether a people ever does or can surrender the national sovereignty in any portion of the soil: Whether Louis Philippe did not betray his characteristic selfishness in conferring public domains on his children, and then seeking other "dotations" for them as children of the State,—without considering the personal resentments and more than possible personal pecuniary interests of the dictator, who of his own mere notion thus "decreed." One cannot but contrast these extreme sensibilities on account of *one* family (to which France owes less than nothing, and a huge addition to the public debt) with the more than savage ferocity displayed toward thousands of French families by the same persons. Morny signs a decree as a perjured conspirator: he tramples upon Law, and Right, and Justice: he outrages humanity in every form of public wickedness; he causes men to be murdered in the streets; to be hunted like wild beasts in the provinces, and their property to be sequestrated; he has hunted wives and children from their homes, and made of them widows and orphans; he has signed lists of proscription; filled the prisons, and devised a scheme for killing off those whom he dared not to murder openly:—all this and more he did and quailed not: and "society" and the salons, *so saved*, said it is good! Montalembert and the priests joined in the chorus, only demanding yet *more* repression, and the "extermination" of civil and religious freedom! not one word of pity or feeling of remorse,—no tearful entreatings for these victims of brigands and murderers; but touch the property of one family which has been high in place, and a Morny relents and counsels "moderation," and failing, resigns; and the fanatical papist, Montalembert, withdraws from the "consultative commission,"—which, by the way, has never been consulted.

Finlin de Persigny has from the first been the secret adviser of Bonaparte; he was with him in the affairs of Strasbourg and Boulogne, was taken prisoner, and sentenced to twenty years imprisonment; he was set free by the provisional government after the February revolution, and immediately began to conspire against that government and the republic. He has been the chief private agent through whom the President communicated with foreign governments; and he, with Maupas, who will soon be hated and feared more than was Fouché, will be the willing instruments of the Dictator, whether to organize the tyranny at home or some great buccaneering expedition abroad.

The Council of State and the Senate have been constituted, and the names of the members published. Scarcely a man of any eminence or character appears among them; a few members of the old and now restored Peerage; Bonapartist ex-representatives; the officials who have played a part since the first election of the President, and a strong *corps* of military clients, servants and masters of the Dictator, constitute these great bodies of the State.

Belgium has not yet been declared the territory of France by decree, but it might almost as well be so. The Belgium government is cowed; French policemen traversed the country with the proscribed; Belgium policemen are rigorous on the frontier; the banished and the voluntary exiles have no home in Brussells. Carnot, who would probably have been the candidate of the Republicans, had there been an election for President under the Constitution, has, it is said, with other distinguished and estimable men, been driven from Belgium; and a paper commenced by the exiles has been suppressed. The tone of a semi-official paper toward the French government and toward those who have sought "hospitality" in an independent kingdom, is in accordance with these facts.

HUNGARY.

M. Vukovics, late Minister of Justice of Hungary, has published a highly interesting letter on the revolution. It was called forth by the publications of Esterhazy and Count Casimir Batthyany. M. Vukovics narrates particular circumstances which prove how unjust certain reproaches of Count Casimir are: he declares that "*republican principles were the deep-rooted and well-ascertained sentiment of the country.*" He holds that if Kossuth is "not the exclusive representative of our native country," he must be accepted as its chief representative. The closing paragraphs of his letter will be read with interest in the United States:

"Monarchical government would have been for us the mere resort of expediency. The government of our wishes and principles was the republic.

"I do not fuel at all convinced, as the noble count asserts, that the institutions and habits of Hungary are incompatible with a democratic republic. I find, on the contrary, traits in them which leads me to an opposite conclusion. The aggregate character of the numerous nobility which resigned its privileges in the Diet of 1847–48 of its own accord, and which was in its nature more a democratic than an aristocratic body, because neither territorial wealth nor rank interfered with or disturbed the equality of its rights,—the national antipathy to the system of an upper house, which was considered as a foreign institution, because it had been introduced under the Austrian dynasty,—the immemorial custom of periodically electing all officials, and even the judges,—the detestation in which bureaucracy and all the instruments of centralization were held in all ages, while the attachment to the municipal self-government was irradicable—the fact that in consequence of the laws which had been sanctioned in April, 1848, the county authorities formerly only elected from the nobility were democratically reconstituted, and exercised their functions in this form till the catastrophe of Villagos, without the slightest collision between the different classes of society,—the peaceful election of the representatives of the Diet conducted almost on the principle of universal suffrage, all these facts unmistakeably prove that the germ of democracy lay in our institutions, and that these could receive a democratic development without any concussion. Those characteristic *traits* of our nation which have been so often misrepresented as signs of an aversion to a republic, and which may be more properly called civic virtues; as, for example, our respect for law, our antipathy to untried political theories, our attachment to traditional customs, and our pride in the history of our country, are no obstacles to, but rather guarantees, and even conditions of, a republic, which is to be national and enduring. It would be indeed an unprecedented event in history if staunch royalism could be the characteristic of a country which, like Hungary, has found in its kings for three hundred years the inexorable good men are to extremes, among all who received it many insensibly fell into an undue contempt of all observances not explicitly enjoined in the Scriptures. In recoiling from the mummeries of monkish superstition and the inpositions of priestcraft, they sometimes, as in the instance of George Fox and his followers, rejected everything that is external in Christianity, even giving the ordinances of baptism and the Lord's supper to other than a spiritual interpretation; and hence others also in our own day have would discard all the forms of religion, under the notion of maintaining its spirit in greater purity. Many more esteemed too lightly the methodical use of external observances not divinely appointed, as a means of personal discipline and advancement in holiness. As is generally the result of practical error, in this they defeated their own design. The spirit of religion was itself impaired in their among those who rejected all its forms in order to cherish it the more effectually; and faith itself degenerated among those who sought to honor it by relinquishing all external appliances for its nurture and growth. Evangelical Christianity is acknowledged to have sunk into an exceedingly low state in England early in the last century, and the new impulse it received under the labors of Wesley, Whitfield, and their associates, may be regarded as the beginning of that restoration which has since spread life and activity in the English establishment, and in many other Protestant denominations, wherever our language is spoken. Let it be observed that those successful workmen in that second reformation began their career not only with burning zeal, but in the use of special outward observances, such as set times of prayer and fasting, according to their discretion, carrying them to a length then uncommon if not quite unknown among the clergy about them. It was because they made so much use of *method* or system, in order to their spiritual improvement, that they were called, first by way of reproach, among their enemies, Methodists. The name is still often applied in England not merely to the followers of Wesley, but to any persons who appear to devote themselves to the duties of personal religion with extraordinary strictness and zeal. In this sense, would to God that all who call themselves Christians, both there and here, were Methodists!

We have thus glanced at what we have called the history of this subject, in order that you may consider for yourselves the extent and importance of its bearings from the most favorable stand-point. The more you reflect on the subject itself, the more you will see that not only exertion is required of those who would make progress in the Christian life, but the exertion must itself be directed in some appropriate method to that end.

You are aware that in general, method is favorable to efficiency and success in every kind of effort. We might point to examples in all departments of excellence. The human body attains the highest improvement of which it is capable only by the most careful systematic training. By frequent and practical exercise in the most appropriate ways, its powers are developed and matured. Its strength or activity or skill is diligently educated. The persons who astonish us by various wonderful feats acquire their power by an amount of studious and toilsome practice scarcely credible to others. Thus in the ancient Grecian games, which were regularly held at stated times and places, for the physical improvement as well as for the entertainment of the people, the competitors made the most timely and careful preparation, and every one entered upon the particular trial he had proposed to himself with all the force of enthusiasm, and in the application of all his faculties. It was necessary not only that effort should be expended in order to obtain the prize, but that the effort should be regular and appropriate, time being allotted and aids employed under a system of training. The result was not left to depend upon the impulse or caprice of the competitors. To these public trials the apostle Paul refers as apt illustrations of the diligence with which Christians ought to pursue their high calling. Such imagery was familiar to the first readers of the New Testament. The example of the combatants in those instances was employed to stimulate their nobler ardor. If others were so assiduous in that bodily exercise which "profiteth little," if they contended so earnestly for a "corruptible crown," a garland that must soon fade or crumble, how much more did it become Christians to "exercise" themselves "unto godliness," and strive for a crown that should be unfading and incorruptible? The comparison indeed fails in this particular, that while "they which run in a race run all, but one receiveth the prize," Christians are not in such a sense competitors as to make the success of one incompatible with the success of another, but the blessings sought may suffice at once for each and for all. Yet of all who profess or seem to seek the crown of life, so many will fail of obtaining it, and so many difficulties and dangers beset the path, that the Christian should no more relax exertion than if the result must be an exclusive advantage of one above all the rest. The comparison shows the propriety not only of exertion as opposed to negligence and inactivity, but of exertion well directed, or that wise as well as zealous use of our resources which turns them to the utmost advantage for the attainment of the end proposed. The competitors in the games employed the most appropriate means for ensuring their success, increasing and then expending their strength or skill in such a manner as to make it efficient in the result; and thus it becomes Christians to pursue their high end in such a way as to be sure of obtaining what they seek. "So run that ye may obtain." In the same connection Paul represents himself as taking pains to render his own endeavors in the highest degree efficient: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." And in another place he describes himself as pursuing his Christian calling with the intentness of one who runs a race: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And now if the body is capable of such improvement in the limbs and senses by proper methods, and is never brought to perfection without them, surely we cannot suppose it an easier accomplishment for the mind to be able to command the appetites and passions, direct the thoughts, and exercise the moral affections, according to the most perfect pattern of excellence, without steady well directed effort, or only by virtue of occasional impulsive attempts to obtain such a mastery of itself.

If we think of a more refined excellence in any of those arts which depend partly on the perfection of some physical organ, as for instance in music or painting, we know that the most renowned persons never make such attainments except through toilsome and protracted discipline. Though the capacity for excellence of this kind is properly reckoned a gift, yet it is never matured suddenly nor by unfrequent desultory practice. And shall the virtues of the heart be strengthened and perfected notwithstanding habitual irregularity and neglect!

You cannot fail to have observed also that method is required for success in any department of what is called "business." Effort must be well directed in order to be efficient for the necessary uses of common life. Many an energetic man is found to manage his affairs "as one that beateth the air," for want of system or due arrangement in his undertakings. And shall the great business which Christians are transacting, in behalf of the soul and in preparation for eternity, be left to depend upon transient impulses? Shall this enterprise alone, of securing our everlasting interests, be attempted and pursued without a plan?

The several particular virtues also that contribute to success in the principal affairs of life, such as industry, patience, perseverance, equanimity, and the like, are all matured by habitual, appropriate exercise. They are not the results of accident nor good impulses alone, nor of resolutions formed or means used now and then capriciously. And shall the Christian graces be left to grow in uncongenial soil of the human heart and in the unpropitious atmosphere of this fallen world, through a negligent and desultory culture, instead of systematic husbandry!

But you will observe further, that by method in the concerns of personal religion we avail ourselves of favorable impulses and influences for subsequent constancy and progress. There are times when the impulses of the Christian life are stronger within us, if we possess that life at all, than at other seasons, and surrounding influences aid instead of counteracting us in our religious duties, as for example often in revivals of religion. Now it is of great consequence to our advancement that we retain, if possible, some fresh advantage from every such occasion. We are in danger of merely enjoying it and expecting its results, when we should zealously turn it to account both in furthering our usefulness and in securing a firmer and higher stage in our own future progress. We can scarcely gain so desirable an end, except as we live by a daily method of piety, into which such influences may flow, and by the aid of which such impulses may be consolidated into principles. All favorable seasons may thus be rendered, by the blessing of God, more marked stages in our spiritual elevation, and as such be confirmed in their effect. Method is favorable to the best type of true piety. The condition of the natural man, or his unrenewed state, is characterized as lawless, impulsive, unquiet, because sin is a disorder of our moral being. True religion, on the contrary, as far as it prevails, tends to regulate and tranquilize the soul, bringing all its faculties and sensibilities into harmony with conscience and with one another, and securing to a beautiful order that life which sin has disorganized. It places God on the throne of the mind, converting all its powers into his servants, and subordinating all its resources to his command, while the outward life is thence controlled, as from an immortal energy, to all holy and beneficent. Now a wise method in our religious efforts continually favors this tendency, as opposed to loose disjointed movements in the same direction. It serves to give every particular exertion its proper place and efficiency in connection with every other, as the discipline of an army makes every man tributary to the success of the whole body. Piety thus trained will be not only more sure and rapid in its growth, but more healthful in its quality, more symmetrical in its proportions, and more beneficent in its results.

We have not the opportunity, brethren, within the limits of our annual letter, to urge upon your attention these and other suitable considerations as fully as we desire, yet what we have said may suffice to remind you, as we proposed, of the great advantage of method in spiritual culture. We have chosen to set this subject before you, not only on account of its intrinsic importance, but because we fear it is generally overlooked or undervalued in these times, when successive political excitements divert the attention of Christian people from topics of spiritual religion, and even their social activity in the benevolent enterprises that distinguish our age and country may render many individuals less intent on their own personal advancement in godliness. Presuming that the members of evangelical churches do generally mean in some sense to lead a Christian life, we would convey to them the timely and weighty admonition, that they ought to live according to some daily system zealously and scrupulously pursued, instead of leaving the work of spiritual cultivation and improvement to the results of occasional impulse and favorable circumstances.

It may naturally occur to you to ask, in this connection, *what system* we would recommend to such persons as are ready to follow these suggestions. But we have not here the space, if we had the wisdom, to prescribe in its details any course of personal religious discipline in preference to every other. As we have before asserted, no one method can be properly adapted to the several conditions and wants of all Christian minds. Every individual must use his discretion in determining the method which is most appropriate in his own behalf. Nor can his own discretion, with the aid of the wisest counsels, avail him for this purpose, except as he consults the divine oracles, and asks wisdom of that Spirit by whom they were inspired. You well know what must be the chief elements in all Christian culture. The various methods must agree in making the devout and careful study of the Bible, prayer and meditation, the observance of all divine ordinances, and acts of self-denial and charity, the ever recurring daily duties of every sincere Christian. How much time, and what seasons, ought to be set apart for these uses, various considerations must determine. It is a question on which, from the very nature of Christianity, every man must be fully persuaded in his own mind." Of one thing, however, dear brethren, we are painfully convinced; that while the Bible nowhere prescribes the number nor the form of devotional exercises, nor the amount of time to be given to the concerns of personal religion, Christians generally allow these interests and duties *too little* of their *time* from day to day; that their spiritual necessities require more, and more would be thus employed if they were attentive to the affairs of religion as on the affairs of their business or their households. Is it not too evident that the greater part of our church-members are at fault here? And is it strange that, living as they do, many of them make no progress in the path of life; and even prove that they never entered it? Brethren, "these things ought not so to be." "So run that ye may obtain."

Circular of the American Education Society.

The object of this circular is to call your attention to such facts and statistics as are fitted to exhibit the present state of *ministerial education* among us. No argument, it is believed, can be more weighty, or more effectual upon a thoughtful Christian mind than a clear and simple statement of the present condition of this most vital interest. We have now reached a time when there seems to be a natural and most urgent call upon the ministers and churches of New England and our whole land, to give new heed to this subject. Some fifteen years since there began to be a feeling, (whether justly or unjustly cherished we need not now stop to inquire,) that there were more ministers than were needed. In connection with this sentiment doubts and difficulties began to arise with reference to the American Education Society; and what had before been a favorite and much loved cause with the churches, began to be neglected. It is always a dangerous crisis, when for any reason, the public mind begins thus to drift away from a cause which is inherently good; for the movement is almost certain to go on by the simple law of inertia, long after it ought to stop. It is extremely difficult to check a tendency of this kind at the right point—to adjust the machinery, in season to prevent disastrous consequences.

Yet whatever may be said of the past, one point remains clear. The churches of New England still hold fast, firmly as ever, to the *ministry*, as the foremost—the divinely-appointed agency for the accomplishment of God's great and peculiar work on earth. There is no principle more thoroughly inwrought into the New England mind than this—that the Gospel, under God, cannot do its work effectually anywhere, at home or abroad, except through the steady, systematic *preaching of the word*. It is only because there has been a general feeling, that a sufficient number of ministers would in some way be supplied as a matter of course, that the efforts of the churches in behalf of this cause, have now for some time been relaxed. If it can be made apparent, that without more effort in this direction we are on the eve of a great and oppressive scarcity, it is believed that no other argument will be needed, to ensure prompt and decided action. To linger quietly, until the full weight of this evil is upon us, is the extreme of folly; for it is an evil of such a nature that we cannot, with all our effort, at once deliver ourselves from it. We must reap the consequences for a course of years. "A prudent man foreseeth the evil and hideth himself."

For the purpose of compressing as much information on this subject as possible into a small space, some statistics have been prepared not without considerable labor: and it is earnestly hoped that those receiving this circular will carefully weigh the arguments which are suggested by these figures.

In order to show, in the first place, that there has for some time past been an actual and steady decline in the number of those coming forward to the ministry, let us take a survey of the operations of the four theological schools of our order in New England, for the past sixteen years. Something like this reach of time is necessary to bring out a fair and truthful result.

Whole number of Graduates from Andover, Bangor, E. Windsor and New Haven Theological Seminaries, for the last 16 years.

1836.	47	1844.	54
1837.	88	1845.	71
1838.	73	1846.	70
1839.	68	1847.	64
1840.	81	1848.	57
1841.	81	1849.	57
1842.	63	1850.	62
1843.	82	1851.	49
	568		484

By this it will be seen, that over a hundred more graduated at these institutions during the first period of eight years, than during the second, and that too, while there have constantly been new openings for the Gospel, so that the field to be occupied is continually widening. In connection with the above table, and in order to show what proportion of the men coming forth from these seminaries are our beneficiaries, we give the result for the past five years, from 1847—51, inclusive. During this period there have graduated at—

Andover	129	of whom 72 were beneficiaries.	
Bangor	50	" 33	"
E. Windsor	37	" 24	"
New Haven	73	" 30	"
	299	159—55 per ct. beneficiaries.	

We will give also a few items, for the purpose of showing what proportion of the present active ministry belongs to the American Education Society.

In the State of Maine, of the 166 pastors and stated supplies, 72 were former beneficiaries of the American Education Society.

In the State of Massachusetts, of the 422 pastors and stated supplies, 130 were beneficiaries.

In Vermont, New Hampshire and Connecticut, the proportion will be found somewhat, though not very materially, less.

Of the 1,060 ministers in the employ of the American Home Missionary Society, about 356 were beneficiaries.

Of the 310 ordained ministers sent out into all parts of the foreign field by the American Board, since its organization, 129 were beneficiaries.

We have at present, under our direct care, 216 young men, in various stages of collegiate and theological study, distributed as follows:

Andover Seminary	35	Yale (Theo. dep.)	12
Bangor Seminary	46	" (Col. dep.)	13
Williams College	8	West. Res. (Theo. dep.)	5
Harvard College	1	" " (Col. dep.)	13
Brown University	1	University of Michigan	3
Middlebury College	1	Wabash College	9
University of Vermont	6	Illinois College	9
Bangor Seminary	22	Knox College	8
Bowdoin College	1	Beloit College	4
Dartmouth College	10	Iowa College	2
East Windsor Seminary	14		

Of these young men, 17 are from the State of Maine, supported at an expense of $1,360 a year. The churches of Maine contributed to this cause last year $352.18.

Seventeen are from Vermont, supported also at an expense of $1,360. The churches of Vermont contributed to this cause last year $314.28.

Sixteen are from New Hampshire, supported at an expense of $1,280. The churches of New Hampshire contributed last year to this cause $386.95.

Two are from Rhode Island, supported at an expense of $160 a year. We received from Rhode Island last year $110.55.

Twenty-four are from Connecticut, supported at an expense of $1,920. The churches of Connecticut contributed to this cause last year $1,213.21.

Thirty-five are from Massachusetts, supported at an expense of $2,800. The churches of Massachusetts contributed last year to this cause $5,139.44.

About sixty of the young men under our care are from the Western States, mostly in western institutions, though quite a number of them are pursuing their studies at the East. As matters now stand, we cannot hope to draw the money for the support of these young men, to any great extent, from this western field: while at the same time, we would not wish to diminish at all the number of our beneficiaries from that part of the country, but would rather increase it. We have also quite a large number from the States of New York and Pennsylvania.

The statement above made, showing the amount of money contributed last year by the several States of New England to this cause makes it very apparent, that whatever may be said of the American Education Society, it has not, at least in these latter years, been a *burden* to the churches. It will doubtless be a matter of surprise to many, that on so meager an income derived from this source, the Society has been enabled to carry on, safely and steadily, so large a work. The explanation is this. We have in the first place, permanent funds, which yield for current use about $4,000 a year. We have usually from $4,000 to $6,000 a year in the form of legacies. We have also a small income in the shape of refunded loans. Add to all this the fact that our machinery is exceedingly simple, and is worked at comparatively little expense. It may confidently be asserted, that no one of our benevolent organizations, for several years past, has been doing so great and important a work, at so little cost to the churches. It is manifest too from the above statements, that it will be no burden to the churches to come forward and place this Society in a position where it can do much more than it is now doing to meet the pressing demand of the times. This result may very easily be reached, owing to the fact that the Society is already established on so firm a basis, and that all its affairs are in so sound and healthy a condition.

Of the 196 churches of Vermont only 11 contributed last year to our funds. Of the 178 churches of New Hampshire 24 only contributed. Of the 225 churches of Maine 16 only contributed. Of the 270 churches of Connecticut 20 only contributed. Of the 24 churches of Rhode Island 1 only contributed. Of the

all attention and all perseverance shall be put in requisition to maintain them in repose and security; and in case of need, they are permitted to make representations to the Sublime Porte touching their affairs, through the medium of their agent. When my present imporial will shall have come to thy knowledge and appreciation, thou will cause this august edict to be respected.

The Independent.

NEW YORK, THURSDAY, FEB. 26.

NOTICE.—*All business letters should be addressed to the Publisher of the Independent, and all communications for the paper, to the Editors.* By observing the above notice, correspondents will save much inconvenience at the office.

SPECIAL NOTICE.
TO OUR PRESENT SUBSCRIBERS.

The proprietors of *The Independent*, wishing to extend its usefulness, make the following proposal to subscribers:

For $3 50 remitted by any *present* mail subscriber or $3 50 by any City subscriber, the publisher will credit him for one year's subscription from the expiration of his *present* term, and also send the paper by *mail* for one year to any person he may name, not already on our books; and for each additional new subscriber will allow him a commission of 50 cents. Will not each of our friends undertake this agency, and send us at least one new name? it can be easily done. All clergymen and postmasters are authorized agents, and will be allowed fifty cents commission on each *new* subscriber.

TO GERARD HALLOCK, ESQ.,

EDITOR OF THE JOURNAL OF COMMERCE.—No. 2.

DEAR SIR:—Is there any "higher law than the Constitution of the United States as a rule for political action?" This is the main question between you and my sermon. You meet the question on all sides. First, you affirm that there is a higher law, and that nobody has ever denied it. Secondly, you give a somewhat entertaining disquisition on the law of nature, and attempt to show that nobody can tell what the law of nature is, and that therefore, if there is any such law, it is quite the same to us as if there were none. And then, in the third place, you set up an original and highly mystified distinction between moral action and political action, and maintain, if I understand you, that moral law is never a rule for any political action, and that civil law is never a rule for any moral action.

As for this third argument against the position of my sermon, I confess that I am not sure of understanding you; and indeed I have some doubt whether, in that part of your article, you understand yourself. At first sight it seems very much like a formal profession and defense of the old principle, "All is fair in politics"—the principle that no moral consideration, no argument drawn from the difference between right and wrong is to be taken into account when men are acting in a political capacity or with reference to political ends. This is what you ought to mean in order to contradict the doctrine of my sermon. This is what you ought to mean, without any reference to my sermon, if by the denial of any "higher law than the Constitution of the United States as a rule for political action," you intend to silence the conscientious scruples of your fellow-citizens about complying with the demands of the recent act of Congress for the reclamation of fugitives from service.

Perhaps it did not occur to you to consider distinctly the meaning of the phrase "political action," and so to inquire by what law as the supreme law to each individual agent, such action should be governed. What then is "political action," in the ordinary and authorized use of language? Let us answer the question by an induction of particulars. When a citizen, invested with the elective franchise, deposits his vote in the ballot-box,—that is "political action." When one citizen, in the exercise of the political right of free discussion, attempts to influence the vote of another citizen so that it shall tell for or against a particular candidate, or a particular measure or system of measures—that is "political action." The action of a political party, attempting to obtain the management of public affairs, or to control, by whatever means, the measures of the government, is "political action." The action of those who control the political journals, and who use that mighty engiuery for political effects, is "political action." The action of those who debate and vote in legislative bodies, or of those who are entrusted with the functions of executive administration in its higher departments—whether under a state Constitution or under the Constitution of the Union—is "political action." On the other hand, the action of a postmaster in the prescribed duties of his office, the action of a collector or custom-house officer attending to his proper business, the action of a clerk in one of the executive departments, the action of a justice of the peace or of a higher judge, simply pronouncing and applying the law in its relation to facts as they are testified and proved before him,—is never called "political action;" for the reason that the proper function of the postmaster, the collector, the clerk, or the judicial officer, has nothing to do with politics, that is, nothing to do with the direction of public affairs in the state or in the Union. But if the postmaster, or the collector, or the government clerk, or the judicial functionary, undertakes to use his official powers for political ends—such as the advancement of a political party, or an effect to be produced upon the measures of Congress or of the President—that is "political action." The meaning, then, of the phrase which you have wrapped up in a sort of metaphysical obscurity, is plain enough. "Political action" is either, first, the action of the government itself in the departments of legislation and of the higher executive administration; or secondly, it is any sort of action which affects or is intended to affect, whether directly or indirectly, the proceedings of the government.

Remember now the question, Is there any "higher law than the Constitution of the United States, as a rule for political action?" You answer in the negative, and throw yourself upon a supposed distinction between political action and moral action. The distinction which you set up—explain it as you please—is false. "Political action" differs from moral action (if I may be allowed to presume that you have not forgotten your college studies) not as one genus differs from another genus, or one species from another species—not, for example, as things political are distinguished in this country from things ecclesiastical; but as the variety differs from the species—for example, as an Anglo-Saxon differs from a man. All political action *is* moral action—not moral in addition to being political, but moral *because* it is political. Political action is the highest and most responsible kind of moral action. Other kinds of moral action are related immediately to individuals, and touch upon the welfare of society at large only indirectly and by virtue of their "general consequences;" but "political action" is that action which, above all others, bears directly on the present and permanent welfare of great masses of humanity, states, nations, races, with their organic identity and the perpetual stream of life that runs through their successive ages. And will you tell us that moral law is not "a rule for political action?" Tell that to men who have no spiritual instinct warning them of their responsibility to God. Tell it to men upon whose hearts the finger of the Creator has traced no outline or rudiment of the law which is immutable and universal and which God himself delights to honor. Tell it to men whose dull nature never felt the start and flash of conscience at the presence or suggestion of wrong. Rather, tell it to men whose consciences have become callous by hard usage in the strifes of low ambition, and in the sordid pursuit of gain, or to men whose souls have lost all genial sensibility to good and evil under the influence of some ungenial and demoralizing philosophy.

Your doctrine is that "God has given *no* law as a rule for political action." My doctrine is that God has given to all the world and for the benefit of every human being—to states and nations, to kings and empires, to every man invested with any particle of political power—*this* law, as a rule for political action, "ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM." Let the common sense of men who have consciences, and who use language in its ordinary and accepted meaning, decide between us.

Leaving now the question which was the subject of my sermon, and which was therefore appropriate enough as a matter of disussion in your review of the sermon, I proceed to a very different subject. You say,

"The preacher imagines that he finds a denial of this universally admitted doctrine [viz.: that God is supreme, and his law higher than any other law] in the denial of another and a very different doctrine—a doctrine which has been extensively and ought to be universally denied, viz.: *that the Constitution of our country is contrary to the law of God.* He thus confounds the denial of the latter with the denial of the former, and makes the denial of a palpable error the same thing as the denial of a palpable truth. This confounding of things so different—this mistaking a just and magnanimous opposition to a pestilent error on the part of many of his fellow citizens, for opposition to one of the most obvious truths of the Bible—pervades the discourse."

Such a confounding of ideas so palpably distinct would be a grave offense in a preacher, even if it were committed unconsciously and unintentionally, the mere effect of his own mental bewilderment. But in another part of your review, you distinctly impute to the preacher a conscious and intended fallacy or trick of logic. You say,

"Another design [additional to what you represent as the ostensible design of the sermon] may, we think, be justly ascribed to him, as the indirect but most prominent object of the discourse, viz.: *to give his countenance and support to the doctrine that the provision in the Constitution for the surrender of fugitive slaves, is contrary to the law of God.*"

In dealing with all this portion of your article, I beg leave to say at the outset that I do not and will not charge you with any intentional sophistry. Whatever I may say by way of exposing your errors of statement and of logic, I beg to be understood as meaning nothing more than that you have blundered as honestly as any intelligent man can blunder so grossly on so plain a subject. The sophistries of your article are doubtless the identical sophistries by which you have imposed upon yourself;—if I did not think so I should deem them quite unworthy of notice. I will not impute to you the baseness of attempting to make others believe what you do not yourself believe.

Come we then to the question. *Is the Constitution of the United States, in the provision for the rendition of fugitives from service or labor, contrary to the law of God*, or, what is the same thing, contrary to natural justice, the law of nature and of nations?

Take that article of the Constitution as it stands in the venerable instrument itself, disconnected from all acts of Congress, and from all the glosses of compromising politicians. What is it?

"No person held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due."

Scan these words as carefully as you please, and see if you can find in them anything contrary to the law of God. See if you can find in them one syllable more than what was necessary to the formation of a complete federal union among thirteen independent States. Can you find there one word which recognizes slavery? Can you find one word which would not have been equally necessary, had there been no such thing as slavery, and had the only possible relation between the "person held to service or labor," and "the party to whom such service or labor may be due," been that of an apprenticeship or a voluntary contract to serve and labor for a consideration? Can you find in that article one word which will not need to stand, just as it is, after slavery shall have been universally abolished? No; if the Constitution of the United States contradicts the law of God, the contradiction does not lie in this article. Such a contradiction, if found at all, must be found in the fact that the Constitution does not take away from the States their separate sovereignty;—in other words, the contradiction between God's law and the federal Constitution, if there be such a contradiction, must be found in the fact that our fathers, the framers and founders of the Constitution, did not establish a consolidated government instead of a federal union.

Each State in the Union retains all its power over its own interior affairs, with no limitations or exceptions other than those which are essential to the existence of the Union and to the working of the federal government. The theory of the Constitution is that the federal government shall do only what is indispensable to to the common welfare of all the States in their relations to each other and to foreign States, and therefore that the powers of the federal government shall be as limited as possible. Accordingly, though the Constitution provides, with much carefulness, that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," every State is left to the exercise of its own discretion on that most important matter. Though Congress is explicitly forbidden to make any law "abridging the freedom of speech or of the press," every State in the Union may abridge the freedom of speech and of the press as much as its own policy may seem to require. Though Congress can make no law abridging "the right of the people peaceably to assemble and to petition the government for a redress of grievances," there is nothing in the federal Constitution to hinder any State from adopting the police regulations which exist at this moment in Austria or in France. The Constitution of the Union guarantees, indeed, to each of the United States, "a republican *form* of government;" but with that exception the only limitations which it puts upon the power of the States, are those enumerated in the tenth section of the first article.

Such is the nature of the federal Union as defined and established by the Constitution. In certain respects all the inhabitants of the United States are under one government. In other respects, far more important to the rights and the happiness of every individual, the inhabitants of each State are absolutely subject to the separate State sovereignty. To the existence of such a union it is essential that "full faith and credit shall be given in each State to the public acts, records, and judicial proceedings of every other State." It is no less essential that "the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States." Accordingly the Constitution makes provision for these necessities. Equally necessary is it that "persons charged with treason, felony, or other crime," shall be liable to arrest in any portion of the Union to which they may have fled, and shall be delivered up to be tried by the laws and at the tribunals of the State having jurisdiction of the crime. Accordingly this necessary condition of the Union—necessary in the nature of the case—is secured by the Constitution. Is this constitutional provision in conflict with the law of God? Not at all. It is only a provision that no State shall wage war upon another by making itself a sanctuary or place of refuge for criminals—a provision without which such a government as ours could not exist. On the same principle—simply carrying out the idea by which all the great arrangements of the Constitution are determined—it is necessary that while each State, in the exercise of its sovereignty, defines, at its own unlimited discretion, the personal rights and relations of every individual under its jurisdiction, and arranges without any control or interference the entire distribution of powers and duties among its inhabitants, no person upon whom the laws of the State have laid any definite obligation, shall be released from that obligation by merely escaping into another State. The laws which define the relation of husband and wife are exclusively State laws; but if a wife runs away from her husband, and the husband thinks it worth the while to pursue her, she is not divorced by passing a State line. So in each State, the legal right of a father to the obedience and service of his children in their minority is a matter of State legislation; but if a son runs away from his father, that father can pursue him through every State in the Union, and may exercise his paternal authority, as defined by the laws of his own State, wherever he may find him. So of an apprentice, or any other person bound to render service—his relation to his master is defined and enforced by the laws of the State; and the sovereignty of the State in making those laws is absolute, just as if there were no Union. But such is the nature of the Union, that if the bound apprentice or servant makes his escape into another State, he carries all his legal obligations with him, and therefore the person to whom his service is due under the laws of the State from which he has fled, may follow and reclaim him.

Such is the nature of the Constitution, and of that particular provision which the fugitive-slave law undertakes to carry into effect. I profess to you that I see neither in the Constitution as a whole, nor in the particular provision referred to, any necessary conflict with that higher law of natural justice which is the law of God. The provision respecting fugitives from service stands on the same footing with other provisions the propriety of which nobody ever has been charged with denying—such as for example the provision respecting the reclamation of persons charged with crime. In the nature of the case, a federal Union cannot take away from the separate sovereignties which it includes, the power of making unjust and wicked laws; for the attempt would annihilate each separate sovereignty, and would constitute a centralized and consolidated government instead of a federal Union. Nor can any constitutional provisions make it impossible for the federal government to become in some measure, the auxiliary and patron of whatever injustice the particular States, in their sovereignty, may choose to perpetrate. Take away from the government at Washington all power of doing wrong, and you will find that you have left it no power of doing right. A law which violates every instinctive cognition of justice, may nevertheless be not unconstitutional; but that fact does not prove that the Constitution itself is in conflict with the law of God. It only proves that the men who made the law were heedless of justice, and heedless of their responsibility to Him who hears with pity every cry of human wretchedness, and whose wrath against oppression "shall burn unto the lowest hell."

I do not intend to write a treatise on Constitutional law, but my desire to be understood impels me to proceed a little farther. Had the federal Constitution, as formed by the Convention of 1787, contained a provision that no state shall make any "law respecting an establishment of religion," the Constitution could not have been adopted. The New England States, at least, with the exception of Rhode Island, would have rejected it. The federal Constitution was not intended to guard the rights of conscience except against any invasion from the general government. If, then, the Roman Catholics should become a majority in any State of the Union, and should follow the teachings of their higher clergy, there is nothing in the Constitution of the United States to hinder that State from revising its own state Constitution and establishing for itself "a republican form of government" after the fashion of that which exists in Chili and other Spanish American countries, where the Roman Catholic religion is the religion of the State, and no other religion is tolerated. There is no constituted power to hinder such a state from ordaining laws to punish with imprisonment in the penitentiary, or with death at the stake, those distributors of rebellious and incendiary publications, those poisoners of souls, the colporteurs of the Tract Societey. And it is quite within the constitutional power of Congress to aid by its own legislation the capture of fugitive colporteurs, as persons "charged with crime," and to provide for their being "delivered up to be removed to the State having jurisdiction of the crime" with which they are charged. Such an act of Congress might be proposed and carried as part of a grand compromise for the preservation of the Union, the supposed Roman Catholic State having threatened to dissolve the Union, and it being well understood that the existence of the Union depends on the pleasure of any State which chooses to threaten it with dissolution. Such an act of Congress might impose upon all persons giving hospitality or shelter to a fugitive from justice (meaning thereby the fugitive from Roman Catholic justice) or refusing to aid in arresting him, the identical penalties which the fugitive-slave law now imposes on those who give comfort or shelter to a fugitive from slavery, or who refuse to cooperate in seizing him. And then, if Christian men should cry out that such a law, however constitutional, is contrary to that immutable law which is higher than the Constitution, and that the law of nature written on the hearts and consciences of freemen disowns the authority of such legislation,—you—we are bound to prosume,—would charge them with holding and teaching that the Constitution is contrary to the law of God.

You may deny if you please that such a construction of the Constitution as I have been supposing, in regard to the reclamation of persons charged with crime, is possible. The impossibility, I apprehend, is to be found not so much in the terms of the Constitution itself as in the spirit of the American people, who will not acknowledge that to be a "crime" within the meaning of the Constitution, which all the republics of America except our own, and almost all the monarchies of Europe recognize and punish as a crime most dangerous to the public welfare.

May I not trust that by this time you are beginning to get some notion of the imposition which you have practiced on yourself, and which gives character to your article from first to last. You charge me in effect with an attempted imposition on the hearers and readers of my sermon. You charge me with having confounded the denial of the doctrine "that the Constitution of our country is contrary to the law of God" with the denial of the doctrine "that God is supreme and his law higher than any other law." You charge me with intending to give my 'countenance and support to the doctrine that a certain provision of the Constitution is contrary to the law of God'; and you argue that I could have had no other reason than this for 'putting forth a labored defense of the doctrine that God's law is higher than the Constitution.' Permit me to tell you, if you have not already found it out, that there is a beam in your own eye. Throughout your article you have continually confounded two things that are widely different. You have assumed from first to last that the provision of the Constitution for the reclamation of fugitives from service is one and the same thing with the fugitive-slave law. You are perfectly aware that the constitutionality of the fugitive-slave law in some points is generally, not to say universally denied by its opposers; and yet you take it for granted that the opposers of that law are, all of them, consciously and confessedly, opposers of the Constitution. As a reader of my letters written from abroad and published in this journal, you are aware that my views of the fugitive-slave law and of the difference between its requisitions and the requisitions of the Constitution, were published more than a year ago with my name appended; and yet it seems not to have occurred to you as possible that a distinction could be taken between the constitutional provision for the recovery of fugitives from service, and the statutes which Congress has enacted for carrying that provision into effect. Can you not understand that the Constitution may be without a letter that requires amendment, and that a law enacted in conformity with the Constitution may be in the last degree oppressive and cruel, and may even command you and me to do that which we cannot do without rebelling against God?

It is not my business to vindicate Mr. Seward against your censures, but I may be allowed to say that if I had brought myself to presume, with you, that the fugitive-slave law and the Constitution are obviously, unquestionably, and by universal consent one and the same thing I should probably understand Mr. Seward very much as you have understood him. But you are aware that Mr. Seward himself proposed in the Senate the form of an act for carrying into effet that very provision of the Constitution which you say he denounced as contrary to the law of God. And if you will take the pains to re-examine that speech of his on which you have commented, and especially that part of it which has most offended your loyalty, you will find that even there he is speaking not of the Constitution as in his judgment it ought to be construed and executed, but of a "perversion of the Constitution" which has been effected at the instance and by the influence of the slaveholding States—not of the Constitution as it is, but of "YOUR Constitution," the Constitution as expounded and twisted by the slaveholding interest—not of the Constitution simply, but of "YOUR Constitution AND LAWS, which," he says, "convert hospitality to the refugee from the most degrading despotism on earth, into a crime." You will find him saying, "We deem the principle of the law for the recapture of fugitives, as thus expounds, unjust, UNCONSTITUTIONAL and immoral." So how the confusion of ideas into which you have fallen, leads you to misunderstand and misrepresent everybody who hesitates about lending himself to be the tool of the slave hunters.

You say that the doctrine of a contrariety between the Constitution and the law of God has been avowed in many places and particularly in newspapers and periodicals, including the *New Englander* and *The Independent*. Now it might be rash for me to say that no such doctrine has been uttered in either of the publications named by you; but I will say that whenever you find occasion to repeat that statement, it may be well for you to fortify it with at least some show of evidence. I need not undertake to prove a negative; but I suspect you would find it somewhat difficult to maintain all the affirmations you have hazarded. Mr. Gerrit Smith is a man of extreme opinions in regard to slavery and the rights of the enslaved; but even Mr. Gerrit Smith does not hold that the Constitution is contrary to the higher law. If *he* does not, who does? Mr. Garrison? Mr. Fillsbury? Mr. Frederick Douglass? Very likely. I cannot venture to say what such men do believe or what they do not believe. If you think their opinions important, you can find out, for they have a way of saying what they think without much reserve.

But perhaps you will charge me and all other opposers of the fugitive slave law with inconsistency, if we do not also oppose and denounce the Constitution. Be it so. I, for one, can endure the imputation of inconsistency, for the imputation means nothing more than that your logic deduces from my positions certain inferences which I disavow. The logic that can see no difference between the fugitive-slave law and the Constitutional provision on the same subject, is welcome to make as many inferences as it can from my positions.

As for the Constitution of the United States, I honor it, I bless God for it, I yield it a true allegiance. It demands of me, as a private citizen, nothing which the law of God forbids me to do. It looks kindly even on the slave whom it cannot protect or deliver. As if it had a tear of pity for him and a blush of indignation for the wrong he suffers, it refuses to know him as a chattel and speaks of him only as a person. Is there nothing in the fugitive-slave law that goes beyond the Constitution? The Constitution means no more than that the servant, even though he be a slave, shall not be discharged of his legal obligations by escaping into another State, and that when his master comes to claim him, the fugitive shall be surrendered. It leaves room for whatever legislation may be necessary to guard the free. It takes away from the alleged fugitive none of the privileges—none of the legal presumptions favorable to freedom which the common law gives him. It must be *proved* (in the legal sense of proof) that he was held to service or labor in the State from which it is alleged that he came. It must be *proved* that he *escaped* from that State, and did not come with the consent of his master. It must be *proved* that the person making the claim is "the party to whom the service or labor is due." And what is more immediate to my personal responsibility, the constitutional provision requires of me no active cooperation with the claimant. How is it with the fugitive slave law? It strikes down all the defenses of freedom. It invests the pettiest of all magistrates with the power of deciding "summarily," on the question of personal liberty. It annihilates the legal presumption that every man is free till it is proved that he is not free. It surrenders the victim to the mere affidavit of the claimant. It imposes fines and imprisonment on all who show him any active kindness. And under its provisions you and I may be required to leave our own business and to lend our physical strength in aid of what we know to be the most outrageous oppression. Had the constitutional provision been framed with the intent which dictated the provisions of the law, it might have been written in some such form as this:

No person *alleged* to be held to service or labor in one State under the laws thereof, if *found* in another, shall not in consequence of any law or regulation therein be discharged from such service or labor, but shall be delivered up on claim of *any* party who may *make affidavit* that such service or labor is his due.

I have thus given you my opinion of the Constitution, and my opinion, in part, of the fugitive slave law. You think I ought to have done this in my sermon. There are many reasons why I did not say in the pulpit what I have now said to you,—the principal reason being that what I did say was in my judgment more appropriate to the place and more likely to do good than any exposition of my views on a question of constitutional law. I am not addicted to the preaching of what are commonly called political sermons. But when political men begin to scoff at the doctrine of a higher law than the Constitution, and when political journals like yours employ themselves in the work of making the people believe that wrong becomes right if commanded by a constitutional act of Congress, then the pulpit has its duty. To refute such notions is to preach not politics in the invidious sense of the word, but that common honesty without which the whole people are in the way to be enslaved, and to perish in the depth of their own corruption.

Yours with respect,

LEONARD BACON.

NEW HAVEN, *Feb.* 24, 1852.

STRAY MEDITATIONS.

RIVETED TO CHRIST.—Christ is a foundation—the foundation of our hope, of our peace, of our salvation; the foundation of all true worship, of all true access to God; the foundation of that spiritual temple which Jehovah is rearing to himself amid the ruins of the fall. He is the only foundation; the foundation that the Lord himself has laid for the hopes of a perishing world. He is the corner-stone—the support and the connection of the whole building—the chief corner-stone, chosen, tried, precious, sure, adjusted by infinite wisdom and infinite power to its position of honor, of strength, and of beauty, in the stupendous work of man's redemption.

Am I built on this foundation? Men may disallow it, but God has chosen it, and it shall stand. Have I then chosen it as my foundation? Do I rest upon it as my confidence and support? Am I cemented to this foundation, riveted to it, so that all my interests are consolidated with the interests of Christ? "Think it not enough," says the excellent Leighton, "think it not enough that you know this stone is laid, but see whether you are built on it by faith. The multitude of imaginary believers lie round about it, but they are never the better nor the surer for that, any more than stones that lie loose in heaps near unto a foundation, but are not joined to it. There is no benefit to us by Christ, without union with him; no comfort in his riches, without an interest in them, and a title to them, by virtue of that union. This union is the spring of all spiritual consolations. And faith, by which we are thus united, is a Divine work. He that laid this foundation in Sion with his own hand, works likewise, with the same hand, faith in the heart, by which it is knit to this corner-stone." Yes, faith is the cement that unites the soul to this sure foundation—the etherial link that binds it evermore to Christ. "To whom coming as to a living stone, ... ye also, as lively stones, are built up a spiritual house."

Have I this faith? "To you who believe, he is precious"—an object of honor and esteem. Is Christ precious to me? Is he not only an object of fitful admiration and affection—as when his attractions are portrayed in eloquent discourse—but is he *precious*, my only honor, my ever chief delight? Then am I built on him by faith; then may I claim that blessed promise, "he that believeth on him shall not be confounded—shall not make haste." Then all my interests are safe; then *I* am safe—forever safe.

In the far South there is a river which, ordinarily still and shallow, in the spring time is swollen by heavy rains or melted snow from the mountains, and whose sudden freshets devastate the whole country through which it flows. I have heard that one who wished to avail himself of this stream for manufacturing purposes, selected a site for his building where the foundation was of living rock; this rock was drilled at various points to the depth of several inches, huge stones selected and shaped with care were then laid upon it in cement, each stone being furnished also with iron bolts that fitted into the sockets prepared in the foundation and were there soldered by fused metal; thus was each stone bolted to its fellow, and the whole to the foundation. The neighbors laughed at such pains-taking and expense, and in their improvident way thought it better to take the risk of a freshet. To what purpose was a pyramid of granite built beside a shallow summer rill? The next spring there came a freshet of unprecedented suddenness and force. Wide the torrent overflowed its banks, sweeping down plantations, fences, trees, huts, houses, with appalling devastation. The occupants fled in dismay; confounded at the sudden ruin, they made haste to escape for their lives. Meanwhile, the workmen of this factory pursued their customary labors within its walls; from the windows they saw the roaring flood, the crashing trees and buildings, the torrent of destruction rolling by; yet they felt no alarm, they were not confounded with surprise, they were not agitated by one anxious thought, they did not make haste to secure their safety by flight; they knew that they were safe—nowhere could they be safer than there, founded on the rock, bolted to the rock. Thus it is with the soul that is built on Christ. Secure in him it cannot know a fear. No danger can surprise it, no agitation or alarm can disturb its peace. It shall not make haste, it shall not ask Whither shall I flee?—for only where it is, can it be safe. "They that are disappointed and ashamed in their hopes, run to and fro, and seek after some new resource. The believing soul makes haste *to* Christ, but it never finds cause to hasten *from* him. . . . Such times may come as will shake all other supports, but this holds out against all *—though the earth be removed, yet will not we fear.* Though the frame of the world were cracking about a man's ears, he may hear it unaffrighted who is built on this foundation. And in that great day wherein *all faces shall gather blackness* and be filled with confusion, that have neglected to make Christ their stay when he was offered them, then it shall appear how happy they are who have trusted in him; *They shall not be confounded*, but shall *lift up their faces, and be acquitted in him.*"

Come then my soul, and join thyself to Christ alone. Build upon this sure foundation, and rivet thyself and thine immortal destiny to Christ, by every tie of gratitude and affection, with every fiber of thy being. Be not content to *have* believed in Him, to have built upon Him thy hope, but daily by new bonds rivet thyself to this living and eternal rock. In thy morning meditations let some new aspect of Christ, some new application of Christ, some new adaptation of his words and his life to thy condition and thy wants, be as a burning bolt of love to bind thee unto Him, and let the glow of devotion at eventide, the grateful remembrance of what Christ hath been to thee this day, weld and clinch that bolt forever.

Oh let me be established on the rock! Then shall I be firm in every trial, in every conflict, in every temptation; then when the cold, dark waters of death shall rise about me, I shall not be confounded; though they gurgle in my ears and chill the life-blood in my heart, yet I shall touch bottom all the way, shall feel the rock beneath my feet, and shall emerge upon the crystal pavement on the other side.

INFORMATION WANTED.

We clip from an exchange the following precious item of religious intelligence which had strayed into its columns from another source:—

FINNEYISM REDIVIVUS.—It had been hoped and believed that Finneyism had become extinct. Not so, however. Error is as immortal as truth upon this earth. Though Mr. Finney met with no success in England, and had been nearly excluded from New England and New York, he is not disposed to quit the field. Lately he has been conducting a series of meetings in Rev. Joseph P. Thompson's church in New York, and is now employed in the Fourth Church, in Hartford, Conn. Who the minister of that church is we are not informed.—*Cong. Jour.*

The journal from which the preceding extract is made, we long since discarded on account of its habit of reckless assertion and of gross personality. This stray paragraph reminds us that it is still in existence and is fulfilling its accustomed office. We should not allude to it but to disabuse the public mind of the false impression it makes respecting the labors of one who has been blessed of God in the conversion of a multitude of souls. The minister of the Fourth Church in Hartford is the Rev. W. W. Patton, son of Rev. Dr. Patton of this city, who in addition to his labors as pastor, is the virtual editor of the *New England Religious Herald*, than which there is not in the country a journal more sound in the faith, or more devotional in its spirit. The pastor of the *First* Church in Hartford, in whose pulpit equally with those of Mr. Patton and Dr. Bushnell, Mr. Finney is now preaching, is Rev. Joel Hawes, D.D., whose name may not be unknown to the carping *Congregational Journal*, and may even command from it a decent respect. In England Mr. Finney preached in several important pulpits, among which were those of Rev. JOHN ANGELL JAMES of Birmingham and Rev. Dr. CAMPBELL of London, editor of the *British Banner*, and the very coryphaeus of Congregational Orthodoxy in Great Britain. Mr. Finney was invited to preach in those pulpits—notwithstanding unfavorable rumors and admonitory letters and paragraphs from this country—after the freest interchange of views with the English brethren; he preached in these pulpits for weeks and months in succession, and since his return to this country he has been urgently solicited to revisit England and to labor anew in revivals there. The following account of his labors in London is from a correspondent of the *Puritan Recorder*:—

"Mr. Finney's Lectures on Revivals, which, as well as one or two other volumes of his works, had been published in England, and even translated into Welsh, prepared the way for his visit. When Dr. Campbell first invited him to come up to London from some provincial town where he was laboring, he did it, as he does every thing, with all his heart. He determined to have a full and fair experiment of the influence of such labors on such a population. His plans were zealously seconded by the working members of the church, who distributed at the commencement 50,000 copies of an address inviting attendance. These were followed by thousands more; and huge placards were in some instances carried, according to the London fashion, on men's shoulders through the streets. The result was a constant and increasing attendance on the Sabbath, and generally six evenings in a week, for about nine months, varying from 1000 to 3200. There was no confusion or undue excitement. At the close of the public evening services, all who wished to be more directly and familiarly addressed were requested to remain; and the hundreds who complied with this invitation, were still further sub-divided at a later period in the evening by a request to inquirers to remain. None were received to the communion under four or five months from the time of their hopeful conversion. In short, every precaution was taken to prevent the evils which were well understood to have attended some of these 'special efforts' in America; and with such a man as Dr. C. *at the helm*, and in such a community as that which offered itself in the busy, worldly, wicked English metropolis, there was little danger of hurtful extravagance.

"As to the character of the instruction given, Dr. Campbell is very free to express his views in the little volume containing Mr. Finney's valedictory sermon, and a history of the whole matter, with the farewell 'tea-meeting,' presentation of memorials, &c., which closed the scene. He does not endorse all that Mr. F. said; nor does he justify all his omissions. He says, 'He may often, with justice, be charged with a limited or defective exhibition of the grace of God. We have heard sermons from him, in which the name of Christ was never mentioned, nor his work so much as referred to, sermons which might have been preached by a Jew or a Turk; but in setting forth the claims of justice, he has no superior and few equals; and, when he does preach the Gospel, it flows like 'the river of the water of life.'

"Dr. Campbell's opinion and treatment of Mr. Finney as, on the whole, sound in doctrine notwithstanding many startling statements, though disapproved by some of the Congregational body, yet found an extensive concurrence. And it struck me as not a little remarkable that even his Treatise on Theology, after a careful examination of three days by Mr. James of Birmingham, and Dr. Bedford of Worcester, was revised and edited by the latter, and published with Dr. R.'s preface in an elegant form, by Mr. Tegg, the eminent London publisher. How much the 'revision' amounted to, I know not. The American edition would probably require a good deal of revision to suit the taste of *New* England theologians of any school.

"But I forbear all comment; having simply stated these facts, as to the history and condition of a venerable and world-renowned establishment, where Whitefield's portraits still hang, and Whitefield's voice seems to a stranger to linger in the vast building; and as to an American visitor to England 'who has left behind him,' says Dr. C., 'an impression such as was never made by any other American among the British churches.'"

Such is the impartial testimony of J. W. C. (*quere*, Rev. J. W. Chickering, of Portland?) the intelligent correspondent of the *Puritan Recorder*, to the cordial reception of Mr. Finney by prominent Congregational pastors in England and to the impression and effects of his labors there. Dr. Campbell regarded Mr. Finney as "upon the whole, sound in doctrine;" and this opinion, "though disapproved by some of the Congregational body, *yet found an extensive concurrence.*" But the *Congregational Journal* would persuade its readers that in England Mr. Finney met with no approval or success.

Thus much for the fact of Mr. Finney's recent preaching at home and abroad. But the paragraph speaks of this preaching as a revival of Finneyism. What is intended by this phrase we do not pretend to know. Mr. Finney was invited to assist in a series of special religious services at the Tabernacle, during a time of more than usual religious interest, on the same principle that John Wesley, if now living, or Baptist Noel, if in New York, would be invited to preach there: the principle that ministers of Christ, who truly love Him, who honor his truth and who seek the salvation of souls, may cooperate in public efforts for that end, without being understood to endorse each other's speculative opinions upon minor points of theology or of ecclesiastical practice. If there is no such Christianity as this in New Hampshire, we rejoice that there is in Connecticut, and that the honored pastor of the First Church in Hartford, whom no one will suspect of Emmonism or Oberlinism, has invited Mr. Finney to preach in his pulpit without first determining the simplicity or the complexity of moral action. While we hold to the theory of complexity, we charitably believe that a little more simplicity of moral action would not be amiss at Concord.

Mr. Finney himself understands perfectly that the pastors with whom he has recently labored in this country do not accord with him in his peculiar views of sanctification; nor does he, in connection with these labors, make prominent any such views as he is supposed to entertain upon that subject. Of course his philosophy underlies all his presentations of truth, and as geologists say, "crops out" occasionally. But the truths on which he most insisted during his continuous labors of ten or twelve weeks in this city, were the entire sinfulness of man, his guilt and condemnation, his perishing need of Christ, the glorious provision of grace in the atonement, a free salvation by grace and yet the absolute sovereignty of God in the dispensation of the Spirit whose aid the sinner by his voluntary perverseness has rendered indispensable to his conversion, man's accountability, and the justice of God in the eternal condemnation of the wicked. These truths were often presented with great force of logic and vividness of illustration; but if we had any criticism to offer upon Mr. Finney, it would be that at times he manifested a want of earnestness and of concentrated power—a consequence of the prolix diffuseness of extemporaneous speaking—rather than a dangerous excess of these qualities. His labors in this city were conducted precisely as they were at the Tabernacle in London, excepting that no such extraordinary measures as "placards" were resorted to in order to notify the public. "There was no confusion or undue excitement," and no "hurtful extravagance." We presume that in such a community as Hartford, and with such men as Dr. Hawes and Dr. Bushnell "at the helm," there is little "danger" of such developments there.—But we began this article simply to give our irascible contemporary at Concord, information respecting the churches in Hartford and their pastors. Drs. Hawes and Bushnell, and Mr. Patton, unite in the series of meetings in which Mr. Finney is at present laboring in that city. Whether this occasions any "undue excitement" or any danger of "hurtful extravagance" in Fairfield West, we are not informed. It matters little what effect the announcement will produce at Concord.

WORDS ARE ACTIONS.

There is much matter for serious thought in Christ's testimony, "By thy WORDS thou shalt be justified, and by thy words thou shalt be condemned." Undoubtedly there is truth, and nothing else, in the adage, that actions speak louder than words,—that is, a man shows what he is much more completely and convincingly by his actual conduct towards others, than he can by mere professions of principle or affection. But who does not know how much of that outward action in which a man is continually exhibiting himself to his fellow-men, consists of speech, words, the direct utterance of the mind within? Words *are* actions. How much of a kind man's kindness shows itself in kind utterance, the spontaneous and unaffected use of words that are kind without professing kindness. How much of a devout man's reverence for God, when that deep reverence fills and sways the soul, reveals itself in words that reveal the more because they are not words of profession. How much of a true man's abhorrence of lies, or of a righteous man's just sentiment of indignation against wrong, makes itself known in burning words which will not be repressed. How much of a selfish man's selfishness—how much of a covetous man's covetousness—how much of an impure man's impurity—how much of an aspiring man's ambition—how much of a proud man's self-esteem—how much of a mean man's meanness—shows itself continually in words. How much, even though the words employed be intended to hide the thoughts, and to disguise the emotions, rather than to utter them.

This is, perhaps, the most obvious aspect of the connection between speech and character. Speech, language, the utterance of these articulate sounds, is the natural and necessary manifestation of thought, of emotion, of the entire mind and heart. The heart will vent itself in speech. However reserved and cautious the man may be in certain circumstances, on certain occasions, or in this or that particular presence,—somewhere, and at some times, and to some companions, he will reveal himself in words that are all his own, just as the thoughts and feelings are his own from which those words are inseparable. As in a dramatic poem, the characters of the several persons of the drama are made known to the reader or the hearer, not by the poet's description of them and his analysis of their views and motives, nor by action merely in dumb show, but by the discourses and speeches which they are made to utter whether in colloquy with each other or in soliloquy apart, and as in a true poem of that kind—true to itself and to the nature of man—each personage begins to make himself known in his appropriated character with the first word he utters, and all that he says, to the end of the whole composition is only the progressive and at last completed exhibition of the ideal character which the poet had in mind at the beginning; so in this great drama of human life and of the world's history, every individual person of the drama, from the greatest to the least, is continually exhibiting himself before the all-seeing and all-hearing God (and before men too) in the words which he utters, and constantly, from his first entrance on the scene of action till his part is ended, each word he utters adds to the exhibition of his character.

MR. WEBSTER'S ADDRESS.

Hon. Daniel Webster delivered the annual address before the New York Historical Society, on Monday evening, at Niblo's saloon, to a crowded audience. The address—which was reported in full in the daily papers—was in the main an essay upon the office

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Yours truly,

" STEPHEN PERY."

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t in circulation forthwith, and
ne of our members to give a
s eligible as the town affords,
a liberal subscription in money.
effort, a sufficient amount
et the undertaking. Materials
we have now completed a
5 feet by 50. The whole ex-
lot and the interior furnishing,
hundred of this sum is yet
ments have been made to pay
present year, and the remain-

not yet crowned with a bell, as
e at some future day. But it is
e, and is sufficiently attractive
alls as many as it has capacity
ats are all rented, and what is
rpose, they are almost always
ore slips could be rented
we are taking of enlargement.
egation is about 200, and the
to its utmost capacity, will ac-
from 240. We have a flourish-
in systematic order, and
l concert is among our most
s.

ry, we trust the good seed of
sown, both in adult and juvenile
e, dear sir, that you will have
with us in eternity over those
here. We are grateful for your
building up this Zion; and we
be rewarded for your liberality
of the just. Wishing you pros-
al and spiritual, we solicit your
alf of this feeble church, that
ell in this sanctuary, which by
rected for his worship, that he
walls salvation and its gates

spect and esteem, we are your
e missionary and trustees.]

LE UNIVERSITY.

ishment of the Female Acade-
ey, by Miss Lyon, it is no lon-
nt whether female education
rough as men's education, or
ot be so conducted as to secure
h; and at a price which will
themselves of it who have an
of enterprise and perseverance.
plation to establish a Female
urn in this State. The char-
ured, and a large subscription
ained. The buildings, for do-
citation rooms, library, &c., it
on be commenced.
al features in this enterprise
to the attention of all who are
tical education.
among themselves the do-
he institution, so that not only
se provided, but an education

ense charged by the Institution
tion, &c., will not exceed about
annum. The usual charge is
0 for the same tuition. These
experimental.
that the *best* instruction can
and at from seventy to eighty
d some important results fol-

power of hundreds of young
for their own education.
e *interest* of parents with fam-
subscribe to the establishment
tution. If a gentleman have
an ordinary boarding-school,
tion will not be less than $150
00 for the two, or $600 for two
male University the same ad-
secured for $70, or for the two
year $140, or $280 for two
f $320.
oning to show that it would be
t saving of money, for many
be one or two hundred dollars
blishment of such an institu-
be obliged to pay much more
ir children's education, if they
ound such a university as this.
nsiderations of interest, there

are many, we trust, whose interest in female education will induce them to give this plan a candid consideration. It is our conviction that if this university were once established the success would be beyond a peradventure; and that it could not receive all applicants who would desire its benefits. This has been the experience of the Williston Seminary, and of that at South Hadley.

Will not some one who is well acquainted with the plan and actual workings of this last named institution give to us a brief account of it?

*

LETTER FROM ENGLAND.

MANCHESTER, ENGLAND, Jan. 30, 1852.

To the Editors of the Independent:

In my last I informed you how the work of "order" went on in France. How corn, wine, silk, cotton and stocks had gone up. Since then they have all *gone* down a little, owing to Bonaparte's having confiscated of the Orleans estates about forty millions of dollars, and obliging those he has not confiscated to be sold in *one* year. This is the man elected to put down socialism and agrarianism, and he has begun by robbing the richest family of France. He has seized the biggest pile he could lay hands on—whose turn will come next? The game has been to lie about the socialists and republicans, to abuse them, to accuse them of every infernal crime imaginable, to set all his creatures throughout France yelling at them, all the Catholic priests preaching (not the Gospel), but against the socialists, and under the influence of these falsehoods and clamors, put Louis Napoleon in Dictator to save the rights of property and the cause of order. It is the same game that certain parties have played in your city for twenty years, accusing abolitionists of all sorts of opinions and intentions, making them as odious as possible to the public, reiterating the falsehoods about them, and because some few who call themselves abolitionists are nearly crazy, to accuse them all of most diabolical schemes against all government, especially the Union. Now I am neither a socialist nor an abolitionist; but I protest in the name of all that is decent against such a senseless tirade or crusade against a class of our citizens, not out of hatred to those citizens, but to foist dangerous heresies and lower law doctrines:—to undermine the belief that God exists, that he has a law, and has appointed a day of judgment, when all presidents, kings, editors, shall be judged. If they could only succeed in lowering the moral sense of the American public to the depth to which French conscience has sunk, then indeed political life would be made easy; but thank God the pilgrims landed on Plymouth Rock! not such pilgrims as meet to eat and drink at the Astor House every year, but strong-minded, God-fearing men, who *did* believe in a Higher Law, and tried to make their conduct according to it, believing one day they should be tried thereby. These men have left some millions of descendants, and although some of them who have settled in the large cities of the Union, are immersed in trade and permeated by its spirit, yet the great mass of them, scattered abroad in the land, do still fear God and believe in a Higher Law. Such papers as the New York *Courier and Enquirer* and *Journal of Commerce* have after all but little influence. Their circulation is small as compared with such papers as the *Sun*, *Tribune*, and *Times*. A great portion of their ample sheets are devoted to advertisements and statistics of trade—both very good papers in their way. Their leading articles only showing a moderate amount of talent, and by their spirit so narrow and bigoted, they are not at all calculated to influence the masses. On the merchants among whom they circulate no doubt they have considerable influence; for many of them are so busy that they can read little else, and can scarcely read what such papers present to them. These merchants in their turn have but a moderate influence on the morals or politics of their country at large. *This is proved so far as politics are concerned*; for in nearly if not every political question of importance for thirty years past, the presidents as a general thing have been on the wrong side defeated.

The fifteen hundred clergymen that subscribe to *The Independent* have far more influence than dozens of such papers as I have named.

We see how little influence such papers have to control public sentiment in the country, from the fact that the great Hungarian whom they so violently opposed has gone steadily on, securing the general respect of the nation, and will doubtless secure moral and material aid, perhaps in a way or at a time we none of us suppose.

In regard to the estimation in which the conduct of Louis Napoleon is viewed in England, this may be learned from the fact that with one solitary exception the entire press of England has spoken out in the most decided terms against him. The exception I speak of is the *Morning Post*, of London.

Yours truly,
WATCHMAN.

LATE NEWS FROM HUNGARY.

EXPULSION OF THE ENGLISH MISSIONARIES.—CRUELTY OF TREATMENT.—KOSSUTH'S FAMILY.

We received a note last week from Mr. C. L. Brace, but too late for insertion in our paper, with a letter from his correspondent in Vienna, describing the commencement of the persecution by the Austrian government against the Protestant missionaries in Pesth. We are sorry to say that, by some unaccountable means, that letter has been lost from our table. Had we been able to give it to our readers, they would have a clear understanding of the following more recent letter from the same correspondent, which Mr. Brace has kindly furnished to us; but its import will be plain enough as it stands, to awaken the deepest feeling in every Christian bosom on behalf of the oppressed Protestants of Hungary.

EXTRACT FROM A PRIVATE LETTER.

VIENNA, *Jan.* 20, 1852.

MR. BRACE:—Mr. Wingate and Mr. Smith, the English missionaries in Pesth, have been permitted to come to Vienna. They give a few more facts which I will add to my last week's account. They have lived under the protection of government, particularly under that of the late Palatine of Hungary, from whom and his son Stephen they received every kindness. A year ago last November they were called before the police, and thoroughly examined as to their measures and purposes. They answered every question frankly, and offered at any time to make a similar statement. A month since they were made to pass through another such examination. Soon after they were told that they had better leave the country, and then came the final order to quit Pesth. They had only six days' notice, and one of these was the Sabbath. Mr. Wingate has four children, the eldest seven years old, another five, the next fifteen months, and the youngest only two months old. Mr. Smith's only child, a little girl of five, has had two attacks of inflammation of the lungs, from the last of which she had not recovered. Both gentlemen carried to the police testimonials from their physicians that it would endanger life in both their families to travel at this season. This was utterly disregarded,—they must go. Mrs. Wingate had a Hungarian nurse for her child whom at first she received permission to take; the last night this was refused. The Police said "her passports could not be made out for two or three days." Till between eleven and twelve of the night before they left, Mr. Wingate was going backward and forward from one official to another, to procure this passport. He represented to them that the child could not be parted from its nurse without endangering its life. At last the papers were signed, and the woman goes with them. But it is exceedingly difficult for a Hungarian to get out of the country. Hundreds, and perhaps thousands of them would go to America if they could get leave.

The journey in bad weather brought back the illness of Mr. Smith's child, and he was obliged to remain in Vienna some days after Mr. Wingate left. Mr. Edward having preceded him, and not having received any effectual assistance from the British minister here, Mr. Smith did not apply to him, but one of the under attachés seemed kind, and offered to make an effort for him. This effort was to endeavor to get permission for Mr. Smith's family to stop by the way in passing through Austria, if the health of the child should make it necessary. He left on Monday morning, and on Sunday afternoon had not received permission. I do not know whether it came at last. Both families went off very sadly. They left homes to which a residence of ten and eleven years had made them attached, and a mission work in which they had had much success, and had before them a long northern journey with their delicate families at this inclement season. Their departure caused much sorrow at Pesth. As soon as the order was made public, their houses were crowded by persons of all religions and parties. So great was the feeling of respect and affection for them that when they announced their furniture as for sale, it was nearly all purchased in one day, each piece being carried off as a relic.

One fact is singular. The building in which they preached was a new one, at first not otherwise occupied. The upper rooms were afterwards taken for the Hungarian Diet till the Revolution, after which the court martial held its sittings there. Then, while these two men of God preached "peace on earth, good will to men," just over their heads sat this bloody court, passing its cruel sentences of imprisonment and death.*

One fact in relation to the treatment of Mr. Edward, the missionary in Gallicia, has come to me since I wrote. He was called to the police on the morning of the day he intended to leave, and ordered to leave the country directly, without going down to Lemberg for his wife and family. He was told that "they should be sent on to meet him on the road." He passed a most anxious and laborious day, and at last succeeded in getting permission to go to Lemberg for them. One of these missionaries said, "I have been a peace man all my life, but now I am for war." You will feel how much this expression meant, coming from such a kind and gentle heart.

When Governor Kossuth's sisters were arrested, the police would have seized his mother also, if she could have been moved. But she lay in her bed so ill that it was impossible. Yet, unwilling to lose their prey, they stationed a soldier in her room, with directions to have her carried to prison if she recovered sufficiently. It is now said that no proofs being found against the sisters they will soon be freed. The Government has endeavored to keep the whole affair secret, their arrest and the whole proceedings being so private, that even now, few in this city know that these ladies have been imprisoned for weeks within it.

The Government has sent for a Frenchman, Count Balleydier, who has written a history of the revolution in Italy, to write here a history of the Hungarian revolution. He is now in the city and has begun his work. The facts and authorities are to be furnished him by Metternich and Bach! It is said that a chest has been found buried in the cellar of Kossuth's house, which contains all the correspondence during the war, and all the other documents relating to it, as well as Kossuth's own private papers. These are expected to throw great light on the subject. As the Count understands neither German nor Hungarian, all the papers must be read to him by an interpreter. What colors the light may take after passing through this series of prisms, can hardly be doubtful. It is of course expected that the rays will resolve themselves into those of "black and yellow"!

* I know that building. My seven days' arrest in Pesth were spent within it, in one of those "upper rooms."—C. L. B.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, Feb. 23, 1852.

MESSRS. EDITORS:—The new Liquor Bill, based upon the principles of the Maine Law, is now undergoing discussion in the Senate. Amendments have been proposed, to submit the question to the people, and, still more recently, to make it a law to take effect on the 1st of May, the people to vote upon the question of suspension two days later. Thus far the policy or the constitutionality of this provision has been the subject-matter of debate. The friends of the bill seem divided upon the point.—A wide and decided difference of opinion existing between them. At a Legislative Temperance caucus, held last Friday afternoon, this disagreement was made apparent, and no approach made towards unanimity; another meeting, however, takes place to-morrow, and some harmonizing expedient may be devised. From the silence of the traffickers, and from the fewness and feebleness of their remonstrances, it would seem as if their hopes of defeating the bill were staked upon the divisions of its friends.

EXHIBITION OF THE DEAF AND DUMB.

In conformity with an annual custom, an exhibition of the pupils, supported by the commonwealth at the Hartford Asylum, took place in the Hall of the House of Representatives. It is an occasion of much interest, and the Hall, as usual, was thronged. The exercises were opened by an address from the Principal, Mr. Weld. The number of pupils reported was 204, all but 18 of whom are sustained at public charges by the several New England States, and the State of South Carolina;—Maine supporting 35, New Hampshire 23, Vermont 17, Massachusetts 75, Rhode Island 7, Connecticut 23, and South Carolina 6. Five pupils, of different ages, were present, and were examined by means of "manual signs," in algebra, arithmetic, geography, and history,—they writing answers to the questions proposed upon the blackboard. They exhibited remarkable skill in the formation of short sentences. The last exercise was the construction of a sentence by a pupil from Vermont, James Dennison, incorporating ten words given by different individuals of the audience. The words were, *small*, *eagle*, *France*, *broke*, *alcohol*, *sword*, *Kossuth*, *reproof*, *gladly*, and *independent*. The pupil quickly wrote the following:—

"When *Kossuth* was released by the Turkish government, and was on his way to this *independent* land, he asked leave to travel through *France:* but Louis Napoleon refused his request. This man soon afterwards *broke* his oath of fidelity to the French constitution, and threatened all who opposed his authority with extermination by the *sword*. But when Kossuth landed in America, he was *gladly* received, and almost everywhere he went, the American flag floated over his head, proving to him that though *small* would be the material aid which he should expect from us, we deeply sympathized with him. It is our hope that when the despots whom Kossuth opposed are dead, then King *Alcohol* will also be gone."

AGRICULTURAL MEETING.

Another meeting of general interest took place in the Representatives Hall, last Tuesday evening. An Agricultural Society has existed for many years, during the session of the Legislature, composed of members of this body, and meeting weekly for the discussion of some subject of practical interest to farmers. The subject assigned for the last meeting was *Farm Stock*; and the announcement that Hon. Edward Everett would preside drew together a large audience. From this homely text, interesting it would seem only to practical minds, and least of all fertile of eloquent thought, Mr. Everett made an address, which, for appropriateness, beauty, and tender interest, has rarely been equaled, certainly not surpassed. After mentioning the various classes of domestic animals associated with man, "the humble partners of his wants," and the variations of the list in different countries and climates, he proceeds to claim for his subject the highest interest and importance. In all that regards soil, methods of culture, and implements of husbandry, we deal with lifeless matter; when we turn to the subject of crops, the productions of the soil, we encounter *organized vegetable life;* but when we come to creatures of sensation and instinct, the partners of human toil, we are ushered into the *sanctuary of animated nature.* "Mystery sits guardian at the portal." After commenting upon the mysterious community between man and the animals with which he has surrounded himself, as shown in the wonderful phenomenon of vaccination, he concludes with a moral lesson, so just and so well expressed that I need no apology for quoting it in his own words.

"I remember reading in the newspaper a letter from an emigrant to Oregon, who had crossed the western desert. He said that when the hard journey was about two-thirds over, and the whole party, man and beast, were almost broken down by the hardships and privations of the weary march, there was in the large melancholy eye of the patient ox a look of uncomplaining endurance which was enough to move a man to tears. We have all read of the dog who watched the dead body of his master, starting at every flutter of his garments, till he died himself of starvation. And will you beat, and kick, and goad, and starve creatures like these? For myself, I want no better test of a considerate, prudent farmer than his treatment of his animals—prudent, did I say; it is a matter which rises far above prudence. It belongs to duty and morals. If I was obliged to choose between them, I had rather, so help me Heaven, go before my great and final judge with the unenlightened faith of the 'Poor Indian,'

> 'Who thinks, admitted to that equal sky,
> His faithful dog shall bear him company;'

than with the religion of the professing Christian who goes to church on Sunday and on week days beats his oxen over the face with a walnut whip-handle; or lashes the legs and flanks of his overloaded horse, till the strained tendons are ready to snap from their attachments."

FREE PUBLIC LIBRARY.

Measures have been in progress for some time past to establish a Free Public Library. In a letter addressed to Mr. Bigelow, the late Mayor, Mr. Everett argues the expediency of such an establishment as necessary to complete the provisions for education afforded by the Public Schools. Books ought to be provided by the city, that her sons, when leaving the schools, may have the opportunity of carrying forward their education in the useful arts of life, that the young engineer, machinist, architect, chemist, engraver, painter, or student, may be able to pursue their investigations.

Mr. Seaver, our new Mayor, has called the attention of the Common Council to the condition of the Public Library. About four thousand books are collected, mostly the donation of a few distinguished citizens, and they are at present in a small room on the third floor of the City Hall. The Mayor says,—"Boston ought not long to be behind our sister city of New York, in the establishment of a Public Library, and while we can scarcely hope to rival her princely Astor, it cannot be doubted that we have many citizens who would be ready to bestow upon it large sums, in money and in books, if they can be fully satisfied of its *permanent* foundation, and *ultimate* success." He accordingly recommends that a Librarian be appointed, and a large room or rooms, easy of access, in the central portion of the city be provided, and that five or six gentlemen, from our citizens at large, who feel interested in the subject, be joined with the Standing Committee of the City Government to form a Board of Trustees of the Library.

THE PLANET NEPTUNE.

A large number of our distinguished citizens have requested Mr. B. A. Gould, jr. to repeat his lecture on the history of the planet Neptune. This was the eighth in the course just closed before the Lowell Institute, on "the progress of Astronomy during the last half century." Five years ago, said Mr. Gould, in a little room six feet by sixteen, Le Verrier, relying upon his analysis and computations alone, announced the place in the heavens in which an unknown planet would be found. Four months after, the astronomers of Berlin turned their great telescope in the direction indicated, and there in the field of view, distinct and clear, stood a star not in the chart. On the evening of the 27th Sept., 1846, Le Verrier had retired to rest, poor, and almost unknown; the next morning the street in which he lived was impassable, so great was the number of equipages arriving to do honor to the man who had won a new glory for France! Next came the story that the English astronomer, Adams, had made the same calculations, reached the same result, and claimed the glory of being an independent discoverer. Last of all Professor Pierce, of Harvard University, appeared before the American Academy of Sciences, and declared, nay, *demonstrated* that the whole discovery had been a *happy accident*. Discussion has now ceased, the clouds have passed away; and to-day, says Mr. Gould, their lives not a man who can lift up his hand to deny that Pierce was right! He now stands before the world as the equal at least of Le Verrier and of Adams. Such is the purport of the lecture which Mr. Gould repeats next Friday evening. It is a history reflecting the highest credit upon Professor Pierce, who, in opposition to the scientific world, had proved that the orbit and mass of the new planet had been mistaken, and that in reality they differ altogether from those assigned; and in doing honor to this gentleman, it is a history that does honor to our common country.

WASHINGTON'S BIRTH-DAY.

While I write the ringing of bells, and the roar of cannon announce that our community fraternizes with the members of this wide-spread confederacy, in filial remembrance that this is the birth-day of the *Father of his Country.*

M. S. N.

RELIGIOUS INTELLIGENCE.

PROTESTANTS IN FRANCE

Our English Correspondent gives the following summary of recent intelligence on this subject.

The fears for the Protestants of France expressed by your correspondent, have already been realized. Private letters speak of brutalities and persecutions in several towns where Protestants are in considerable numbers. And the President is said to be "furious" on account of the general "non" expressed by them. His passions and his policy will, it is to be feared, combine to cement his avowed league with Montalembert and the Jesuits. This makes of particular importance the utterances of the *Univers*. This paper is now demanding the extirpation of republicanism, and would have republicans hunted from every refuge. Switzerland, Belgium, even England is menaced. At Brussels a paper has been bought by a relative of Montalembert, who is also one of the President's consultative commissioners, and this paper is to animate and lead on the strong priest party in Belgium, hitherto held in check by the liberals: and a second paper of this stamp has been established in Ireland. What these banded conspirators demand, and what they expect, and the general tone of their organs may be gathered from the following extracts:—

"Look," says the *Univers*, "look at the Helvetic republic, that permanent hot-bed of communist intrigues, that asylum of banished revolutionists! The Federal Council has already comprehended that a political change was necessary, and orders for expulsion have been issued. Let socialism receive its *coup de grace*. *Let Kossuth not reappear on the European Continent!* Let Switzerland be no longer delivered up to the despotism of a democracy debased by anarchical inspirations, and there is nothing to excite alarm."

The same paper sees "the hand of God in the fall of Palmerston," who is viewed, not as the liberal minister, but as the man who, in 1847, defended the ancient liberties of Helvetia, against the jesuit-organized Sonderbund, and denounces him as "the implacable follower of Luther, a Protestant logician, a zealous sectarian, and the most formidable kind of revolutionist," who "expected to see a Catholic empire (Austria) disappear, and a new Protestant state rise in its place." Lord Palmerston's overthrow is the sign of the coming overthrow of Protestantism, and England is thus foredoomed:—

"Lord Palmerston has been overthrown, and in his fate we may see a prognostic of the destiny of Protestantism. That heresy is nowhere so tenacious as in England; that country is its fortress, and nevertheless, it is there morally ruined both by those who support it and by those who abandon it. The abortion of parliamentarianism, the confusion of false knowledge, the bankruptcy, and the stifling of the spirit of discussion, the restoration of good sense and of authority, all this Catholic movement of the Continent will hasten the destruction of Anglicanism. The power of England will be even soon shaken if she does not promptly get out of the democratic current into which Peel, Russell, and Palmerston have thrown her. We hope that England, while returning to the true faith, will preserve her noble institutions, her opulence, and her power. But if, through her own fault, she should be deprived of these in a few years, the Catholics would console themselves by thinking that the nets spread by the fishermen of souls, Brothers Ignatius and P. Newman, would be the sooner filled. The remembrance of the multitude of saints brought to life by England persuades us that the daughter of so many prayers will never perish in her delusions."

The new Irish paper is animated by the same spirit. Writing of the "President Bonaparte and the Church," it takes a retrospective glance; it views the Church, that is the clergy, depressed by Richelieu for his political purposes, and subordinated to the crown. Napoleon, too, committed "outrageous aggressions on the Gallican Church," because he would not have the clergy independent of and over the state. Neither did the restored Bourbons sufficiently recognize "the Divine Power;" and therefore thrones were not saved from disaster, nor dynasties from destruction. "But very different is the spectacle now displayed. The nephew of the man who dared to press his iron heel of military depotism upon the sacred person of the Supreme Pontiff, and was withered and blasted, with all his hosts, by the vengeance of the Almighty, which so sorely blights any power that ventures to touch the Holy See, having learned wisdom in adversity, bases his hope upon the support of the Church—recognizes in her Divine influence the very power that can bind together the discordant elements of European society—sees in her benign principles the only safe and sure means of conciliating the masses, and resolves to see how a Government conducted upon such principles can solve the problem which revolutions have failed to settle—the conciliation of the apparently conflicting interests of the many and of the few, the adjustment of the naturally opposing claims of poverty and wealth, capital and industry, and the combination of unity of rule with popular content. Such is the mighty experiment now about to be tried—we are sorry to say experiment, for that is not the term to apply to the carrying out of fixed and infallible principles, which however they may be tested, must stand the trial, seeing that they are identical with eternal truth. In one word, the ruler of France has cast himself upon the Church; and, for the first time, strives to show how the government of modern society can be conducted in unison with the principles of ancient faith. What Catholic can question the issue?"

This, then, is the spirit which is abroad, and these the evident tokens of the great conspiracy against mankind which is now working toward its baleful ends. By the light thus given Americans must read the portentous characters written upon Europe; remembering, too, that all great movements have hitherto been from East to West.

Jan. 29.—The Austrian government is displaying its rancour towards England and Protestantism. Protestant missionaries, and the agents of the Scotch Bible Society are expelled the empire. For many years the Church of Scotland, and subsequently the Free Church had a very interesting station at Pesth,—the missionaries, Messrs. Wingate and Smith, are ordered to leave the country, and Mr. Edwards, missionary at Lemberg, must also quit his station. Europe is not now ruled by Heroes, Emperors, Generals, or even by Ministers of State. It is governed by Chiefs of Police, the vilest of men. Maupas is supreme in France, Starkenfels rules Austria for the emperor and the camarilla. Sent herewith for the miscellaneous columns of *The Independent*, is a sketch of this viceroy and his doings, from which may be learned how that empire is governed, and an estimate be made of the sufferings and misery which have no voice.

REVIVALS.

IN THE NORTH-WEST.—Our Iowa correspondent gives us several interesting statements from the North-West. A friend of his writes from Mendon, Ill., describing the result of a series of meetings protracted through three or four weeks. The writer says:—

"The meetings were still and solemn, with no excitement. We had no anxious seats. The first inquiry meeting we held at the Methodist Church, offered us for that purpose; after sermon the members of the Church remaining in our meeting-house. The room for inquiries at length became too small, and the hopeful converts were obliged to remain with the Church. There was no flagging of interest to the close, but our congregations were full, and there were new cases of conviction up to the last. Mr. Merrit (the stated supply) remained with us until after the first Sabbath in January, when *thirty-two* were admitted to the Congregational Church. Probably as many more will come forward at the next communion.

"In *Quincy* the work was not as powerful. The converts in the 2d Congregational Church (Rev. Mr. Foote's) were estimated at from thirty to forty. Seven have been received into the 1st Congregational church and more are expected to unite with it soon. In *Warsaw* there was much interest. It is reported that there were forty or fifty conversions and some of them striking cases. A writer in the *Prairie Herald* says—'Many of the most wealthy and influential men of the town were among the converts. The church in that place will be greatly strengthened in numbers, wealth and influence.' I learn by a letter also that there has been a very considerable work of grace in *Hannibal, Mo.*, a little below Quincy. Between twenty and thirty persons have united with the N. S. Presbyterian Church (Rev. Mr. Bennet's). The O. S. Church in that town has also been blessed. Mr. Bennet speaking of the additions to his church, in a letter to my friend, says: 'Among the converts in my congregation, a majority of whom are over twenty-one years of age, not one is a slaveholder and probably never will be.' This is encouraging. There have also been revivals in the Congregational churches at *Tipton* and *Denmark* in this State. In the latter (Rev. A. Turner's) there have been some thirty conversions. An exceedingly interesting work has also been enjoyed in the German Congregational Church in *Garnavillo*, Clayton Co., in this State. A good brother has been laboring long there against much opposition and amid many discouragements, but is now reaping his reward. Last summer a woman was converted and wished to join the church, but her husband violently opposed it. Both recently together applied for admission, rejoicing in hope."

DR. MACLAY.—The venerable Dr. Maclay, of this city, now seventy-four years of age, was at Jackson, Miss., on the 9th instant, engaged in the business of the American and Foreign Bible Union. For the last 15 years the Dr. has made semi-annual visits to the South in this service.

Rev. D. McNeil Turner, pastor of Upper Long Cane Church, South Carolina, has accepted a unanimous call from the church at Washington, Georgia.

ALGIERS.—The French Protestant missionaries have met with encouraging success. The French Government has forbidden every kind of colportage, even that of the Bible. But in spite of the interdict, a colporteur at his own risk, sold, in ten days, 175 francs worth of Bibles and Testaments, and met with no resistance.

GERMAN CHURCHES.—There are no less than ten German branches of the Protestant Church in America, almost all of them off-shoots of German bodies in Europe, and they have about 1,827 ministers, 550 local preachers, 5,356 congregations, many of which are very small, and 333,000 members.

CHINA AND SAN FRANCISCO.—The missionaries at Shanghai and Ningpo begin to feel that they are quite near the United States. "Formerly," says Rev. Mr. Macgowan, "I told the Chinese that I came from the far west; but now, pointing to the rising sun, I say, 'My home lies just across those waters.'"

INSTALLATIONS.—On Thursday, 29th January, the Rev. John Simonson was installed pastor of the First Reformed Dutch Church of Bethlehem, in the Classis of Albany. The sermon was preached by Rev. William N. Halloway, of Albany.

January 29th, Rev. John H. Prime was installed pastor of the Second Reformed Dutch Church of Claverack, at Mellenville. A sermon was delivered by Rev. J. G. Johnson, from Ezek. xlvii. 9.

Rev. Jacob N. Voorhis was installed pastor of the church of Greenport the same day. The sermon was preached by Rev. Brogan Hoff, from Rom. x. 1.

FRENCH ALPS.—A correspondent of the *London Watchman*, referring to the labors of the Wesleyan missionaries in the French Alps, says: "The missionary pastor has of late fixed his residence at Guillestre. This has created, it appears, some sensation in that nominally Popish but radical town. The priest has thought fit to notice the circumstance from the pulpit. 'I learn,' he said, 'that a Protestant family of note has lately fixed itself in this town. Beware, my dear parishioners, of their influence. They may not, it is true, hold out to you any direct inducement to leave the religion of your fathers: but beware how you listen to their conversation or their prayers; *that* is the kind of influence I most dread for you!'"

Anti-Temperance.—The following petition is the only one as yet presented to the Legislature of Massachusetts *against* the proposed liquor law. It tells the whole story, and offers the whole argument:

"To the Hon. the Senate And House of Representatives of Massachusetts in General Court assembled. The undersigned Beliawing that great evicls would result to the People and to friends of Law and Order. In this Common wealth to enact, or Pass, a Law Semilar to that which is called the Maine Liquor Law your petitioners humbly pray that your Hon. Body may Possess more wisdom than to pass any measure contrary to the Law and Constitution of U. S And thus in Duty bound will ever pray LAWRENCE McCARTHY
and others 162."

LITERARY.

The American Geographical and Statistical Society held its annual meeting on Saturday last at the Geographical Rooms, 179 Broadway, when the following gentlemen were chosen officers for the ensuing year, viz.:

PRESIDENT—GEORGE BANCROFT, LL. D.
VICE PRESIDENTS—Henry Grinnell, Esq., Francis L. Hawks, D.D., John C. Zimmerman, Sen., Esq.
TREASURER—Charles Congdon, 28 Cliff-street.
RECORDING SECRETARY—M. Dudley Bean, 39 Water-street.
SECRETARY FOR FOREIGN CORRESPONDENCE—S DeWitt Bloodgood, 6 Wall-street.
SECRETARY FOR DOMESTIC CORRESPONDENCE—Archibald Russell, 45 Tenth-street.
LIBRARIAN—Joshua Leavitt.
EXECUTIVE COMMITTEE—Henry E. Pierrepont, Freeman Hunt, Alexander I. Cotheal, John Jay, J. Calvin Smith, Hirsm Barney, J. Carson Brevoort, Cambridge Livingston, H. V. Poor, Luther B. Wyman.

Park and Hodge.—"Unity amid Diversities of Belief even on Imputed and Involuntary Sin." With comments on the Princeton Review. By Prof. Edwards A. Park. Reprinted from the Bibliotheca Sacra for July. Published by W. F. Draper, Andover. pp. 57.

"The Republic."—This is the title of a monthly magazine of American literature, politics and art, by Thomas R. Whiting, at 100 Nassau-street, devoted to the promotion of Native Americanism.

Opal.—The *Opal* for February, "edited by Patients of the State Lunatic Asylum at Ithica," is not *embellished* by the wood-cuts therein.

Juvenile Oratorio.—"The Palace of Industry, illustrative of the Poetry of Labor." By J. C. Johnson, author of the Festival of the Rose. Published by Carter, Wilkins, & Co., Boston. pp. 128.

The Corinthians.—"St. Paul's Epistles to the Corinthians: An attempt to convey their Spirit and Significance." By Rev. John Hamilton Thom, of Liverpool. Reprinted from the English edition. Published by Crosby, Nichols & Co., Boston, and C. S. Francis & Co., New York. 12mo, pp. 400. Dedicated to Rev. James Martineau.

Aytoun.—"Lays of the Scottish Cavaliers and other Poems. By William Edmondstoune Aytoun, Editor of Blackwood's Magazine, and Professor of Rhetoric in the University of Edinburgh." Published by Redfield, Clinton Hall. 12mo, pp. 351.

Jan. 29.—The Austrian government is displaying its rancour towards England and Protestantism. Protestant missionaries, and the agents of the Scotch Bible Society are expelled the empire. For many years the Church of Scotland, and subsequently the Free Church had a very interesting station at Pesth,—the missionaries, Messrs. Wingate and Smith, are ordered to leave the country, and Mr. Edwards, missionary at Lemberg, must also quit his station. Europe is not now ruled by Heroes, Emperors, Generals, or even by Ministers of State. It is governed by Chiefs of Police, the vilest of men. Maupas is supreme in France, Starkenfels rules Austria for the emperor and the camarilla. Sent herewith for the miscellaneous columns of *The Independent*, is a sketch of this viceroy and his doings, from which may be learned how that empire is governed, and an estimate be made of the sufferings and misery which have no voice.

Whittelsey.—"Mrs. Whittelsey's Magazine for Mothers and Daughters," for January, has a fine portrait of Mrs. W. We are glad to see both the magazine and its founder giving proof that they are *good* for many years of usefulness. The intimation conveyed by a correspondent of our own was, we have no doubt, the result of a mistake, not rectified by proper inquiry. The work has never been suspended.

Palmer.—"A Discourse delivered Sabbath evening, Jan. 4, on the State of the Civilized World as related to the Kingdom of Christ." By Rev. Ray Palmer, pastor of the Congregational Church, Albany." Gray, Sprague and Co., Albany. Published on request of Dr. Sprague, Judge Woodworth, Erastus Corning, B. R. Wood, J. W. Olcott and others.

New Speaker.—A. S. Barnes & Co., New York, and H. W. Derby & Co., Cincinnati, have published a 12mo volume, pp. 552, with numerous illustrations—"The New American Speaker: A Collection of Oratorical and Dramatical Pieces, Soliloquies and Dialogues; with an original Introductory Essay on the Elements of Elocution. Designed for the use of Schools, Academies and Colleges."

Schermerhorn.—"The Arithmetic of Life. A Sermon delivered in the Fourth Congregational Church, Sixteenth-street, on the 4th of January, 1852." By Rev. H. O. Schermerhorn. Published by Baker, Godwin & Co.

Gambling.—The American Association for the Suppression of Gambling, 24 Beekman-street, have just issued a little pamphlet of "Important facts illustrating the ruinous tendency of Gambling and Gambling Houses upon the Business Interests of the United States." pp. 24. The Society propose to remove the shield of secrecy under which the gambler is now lured to his ruin, by keeping a list of the names and occupations of every clerk and business man in the city who becomes the gambler's victim, by which merchants, banks, and others interested, may learn whether those in their employ are visiting such places at the gaming table—these parties paying a yearly stipend of $10 to $100, and acting as the Commercial Intelligence offices.

Palestine.—"The History of Palestine, from the Patriarchal age to the Present time; with Introductory chapters on the Geography and Natural History of the country, and on the Customs and Institutions of the Hebrews." By John Kitto, D.D., editor of the Pictorial Bible, &c. Published by Gould and Lincoln, Boston, and sold in this city by L. Colby, Nassau-street. 12mo, pp. 420.

Letter to Kossuth.—"A Letter to Louis Kossuth, concerning Freedom and Slavery in the United States." Written on behalf of the American Anti-Slavery Society. Signed by W. L. Garrison, as President, and published by B. F. Walleut, Boston. pp. 112. It would be a puzzle to inquire whether the object of this book is to injure the cause of freedom in Hungary by maligning Kossuth, or to injure the cause of freedom in this country by placing some of its professed advocates in hostility to the Magyar and his mission.

"Ohio Journal of Education."—A handsomely printed monthly pamphlet, issued at Columbus, under the auspices of the "Ohio State Teachers' Association," and edited by a committee of the same body.

Union Seminary.—A Discourse delivered in the Mercer-street church, Oct. 19, 1851, by Rev. George L. Prentiss, pastor of the

Editors' Cable.

LECTURES ON THE HISTORY OF FRANCE. By the Right Honorable Sir James Stephen, K.C.B., LL.D., Professor of Modern History in the University of Cambridge. New York: Harper & Brothers. 1852.

Sir James Stephen is no stranger to the readers of the Edinburgh Review—where his contributions, in richness and vivacity, in the glow of thought and the splendor of diction, have vied with those of Macaulay, and his polished and sprightly pen has sometimes been mistaken for that of the Edinburgh historian. Three years ago this accomplished scholar was called to the chair of Modern History in the University of Cambridge, with the understanding that he would at once enter upon the public duties of his office. Having accepted this appointment, and having selected the History of France as his opening theme, with no lecture written, with no course even planned, and with no available textbook, Mr. Stephen opened a course of lectures on the civil history of France, which, in the combination of accurate narration, philosophical method, and brilliant execution, are almost unparalleled among productions of this class. Disdaining to confine himself or his pupils to the repetition of the same series from year to year, he has committed these twenty-four lectures, written under the stimulus of novelty, and with the honorable ambition of assuring himself in his new position—to serve hereafter as a textbook in this department of history. These lectures should be read under the conditions in which they were prepared and delivered, and should be estimated accordingly. They are not a history of France, nor strictly speaking are they materials or contributions toward such history. One misses in them altogether that elaborate learning and minuteness of detail that pertain to a historical collection. They are rather pictures than narratives of events,—selected scenes from the ever-shifting drama. Yet they are such pictures as could be drawn and such scenes as could be sketched only by one whose mind was stored with all the facts and incidents of the history to which they pertain, and who was skilled in the analysis and the grouping of events for the most graphic effect.

There is no work in the English language upon the History of France, at all kindred to this; and while its ornate style and its descriptive character may somewhat detract from it as a book of reference for the scholar, these features will but render it and the subject of which it treats, the more attractive to the youthful student. The lectures on the "Power of the Pen in France" are fine specimens of historigraphy. We do not think however that the author's estimate of Calvin or of his system will commend itself to the theological public in comparison with that of Dr. Henry.

The Messrs. Harpers could not have selected for republication a more timely work than this. They have issued it in good style.

A CONVERSATIONAL COMMENTARY, Combining the Application-book and Exposition. Designed for Bible Classes, Sabbath-schools and Families. Gospel according to Matthew. By William Hague.

Do. Gospel according to John. By the same. New York: Edward H. Fletcher. 1851.

The plan of this work we have already explained in a notice of a similar commentary on the book of Acts. The study of these volumes in the Bible Class, or by the advanced classes in the Sabbath-school would lead to a more intelligent knowledge of the Scriptures and a more independent habit of investigation. The method here adopted is good for both teacher and scholar, and might be introduced into Sabbath-schools with obvious advantage.

THE BETTER COVENANT. By the Rev. Francis Goode, M. A., Lecturer of Clapham, and Late Fellow of Trinity College, Cambridge. New York: R. Carter & Brothers. 1852.

A book of wholesome instruction and pious meditation, upon the believer's relationship to the Father through Christ. Though from the pen of a divine of the Church of England, it is quite orthodox enough for the latitude of Princeton.

BIBLE DICTIONARY for the use of Bible Classes, Schools and Families. Philadelphia. Presbyterian Board of Publication.

The first edition of this work was noticed in our editorial columns in June last. Bating the strongly Presbyterian characteristics then pointed out, it is an excellent and valuable book of reference.

ROGER MILLER; OR HEROISM IN HUMBLE LIFE: A Narrative by George Orme. With an Introduction by James W. Alexander, D.D. New York: R. Carter & Brothers. 1852.

What we should have said of this little volume is anticipated by a communication in another column. It is a book that should be circulated as widely as the memoir of Harlan Page.

THE GOLDEN RULE AND WILLY THE WANDERER.—Two charming juveniles published by JEWETT & Co of Boston. The books are already favorably known; in this edition they are well printed and neatly bound, but most shabbily illustrated, in the style of primers and nursery books of twenty years ago. Has the art of wood engraving made no progress in Boston, or is it a matter of conscience with the publishers to use the old, rude, worn-out cuts? Economy it cannot be.

PRACTICAL.

For the Independent.

ROGER MILLER.

In conversing with a friend a few days ago concerning the moral destitution of the poor in our large cities and the proposed methods of mitigating that evil, he mentioned the memoir of "Roger Miller," and advised me to read it, as "a capital thing on that subject," he said. I now fully concur in my friend's opinion; and while my head is full of the subject and my heart warm with a desire to imitate in some degree the example of that devoted man, I beg leave to commend the little book to your readers. No one who sympathizes with human misery or has felt a desire to alleviate it, and who has enjoyed the luxury of doing good, even upon the smallest scale, can read it without exulting in the contemplation of this example of Christian piety and usefulness, and longing to be concerned in some schemes of benevolence like those in which Roger Miller spent a large part of his life.

Born of the poorest parents, abandoned in his infancy by an unprincipled father, placed by his wretched mother in an English work-house, at six years of age apprenticed to the proprietor of a factory, at a time when an English factory was infinitely worse for the body and soul of the child employed in it than an English penitentiary now is, and at eight years of age abandoned by his mother, Roger Miller had touched the bottom of human wretchedness, before he was called to alleviate the misery of others. He knew from experience the pangs of hunger, the woe of utter friendlessness, the shame of rags, the desperation which these inspire. In 1840, with his heart unblunted by all these hardships, and keenly alive to the almost incredible wretchedness of the London poor, Mr. Miller commenced his labors as a missionary of the "London City Mission." He continued in that capacity until June 1847, when by an inscrutable providence, in the midst of his usefulness and success, he was instantaneously killed by a railroad collision.

The book before us gives a sketch of his early history, but is chiefly occupied with detailed accounts of his missionary labors, and his wonderful success in dealing with individuals and classes of the most destitute and vicious of the poor of London. Every case possesses the interest of a tragedy, viewed in the light of divine truth.

Mr. Miller's field was a portion of the city inhabited almost exclusively by the lowest, poorest and most vicious of London society; he daily visited the dens of crime, the homes of infamy, the abodes of human woe; and became familiar with the darkest and most repulsive shades of human nature. No degradation could disgust him, no crime could frighten or repulse him, no disappointment of his hopes of reformation could dampen his courage. The deeper the degradation, the darker the crime, the more incorrigible the object of his philanthropic efforts, the greater were those efforts and the brighter burned his zeal. The friend of publicans and sinners, as was his Great Master, he plunged eagerly into the courts and alleys of Broadwall, Lambeth (the district assigned to him) densely populated by coal heavers, shoemakers, dustmen, coster mongers, small hucksters, &c. some of those courts wholly occupied by young thieves and prostitutes, where drunkenness, lewdness, cursing and violence found their homes, and ruled with undisputed sway over the wreck they made, where the oath and the cry of murder were household words, where the single policeman would not venture to pursue the criminal by day or night; on such a field and against such fearful odds, did this extraordinary man achieve victory after victory, now more glorious to him and more glorious in the eyes of God and angels, than the conquest of the Norman or the triumph at Waterloo.

Men, women and children, the inveterate drunkard, the hardened criminal, the child of fifteen, already steeped in pollution, were snatched one by one from that burning gulf, and restored to friends or engaged in honest labor, or placed within the protecting walls of the hospital, the asylum or the house of correction—and many of these in the life-time of their benefactor, gave evidence not only of restored character, but showed that at the judgment day, their souls redeemed through his instrumentality, will be jewels in his immortal crown.

Hundreds of children, male and female, gathered into Sabbath or week-day schools established by him, where in many instances for the first time, they heard of the Bible, and where they learned the elementary branches of education, were taught, the girls to sew, the boys to make clothes and shoes, and where the savage habits and wicked principles of their homes were gradually exchanged for civilized manners and Christian virtues, will then rise up and call him blessed.

In view of the destitution, ignorance, and degradation of thousands of the poor in our large cities, this book may be of great value—a manual for the Christian and the philanthropist—for it shows by actual experiment how these people, of all ages, can be influenced for good, what particular methods have proved effectual for their restoration and elevation, and above all, it shows what a vast amount of good can be accomplished by the love of Christ and of immortal souls burning brightly in the heart of one man.

Oh for fifty such men to be distributed among the destitute portions of New York and Brooklyn, under the patronage of such an institution as the London City Mission. Then would the poor have the Gospel preached to them, and what is, to say the least, very beneficial to them, some of its principles practiced upon them.

If I were able, I would place this little book in the library of every Sunday-school in the land, and commend its teachings to every Christian.

T. H. R.

For the Independent.

ASSURANCE.

"I am thine."—*Psalmist.*

I'm Thine my dear Savior, for did'st Thou not wake
This dust to its being, which else had ne'er breath'd
Of strength and of weakness alike to partake,
Till all that was mortal should perish in death?

I'm thine my dear Savior, for did'st Thou not place
This soul in its casket, though perfect yet frail?
Gem fitted so nobly the casket to grace,
Earth loving, yet looking beyond the earth's pale?

I'm thine my dear Savior, by holier ties
Than even the hand of Creation can bind,
Redemption Thou gav'st; as Immanuel dies,
New birth and new being in Him I may find.

I'm Thine my dear Savior, how full swells my heart
To think such assurance should ever be mine
Once hoped I, yea, trusted that this was my part,
Yet *here* scarce expected to *know* "I am Thine."

Yes Thine, my dear Savior, oh could I e'er find
One where I would sooner *my all* should belong?
So great yet so gracious, so pitying, kind,
How feebly expressed in my humble, weak song!

Still Thine my dear Savior, oh help me to keep
In trust for Thy coming both body and soul,
Not lightly, nor thinking one moment to sleep,
Till trust is delivered and sanctified whole!

L.

For the Independent.

THE EVANGELIZATION OF THE POOR.

A few days ago, a friend put into my hands a discourse on the "Moral Aspect and Destitution of the City of New York." which is intended "to direct attention to the moral wastes within its bounds, and incite to increased effort for their cultivation." It cannot be carefully read without producing a humbling consciousness of long-continued neglect on the part of churches and individual Christians, to the moral and religious destitution of multitudes within sight of the spires which grace the comfortable, and often costly buildings in which they assemble for the worship of God and the enjoyment of the intellectual and social pleasures of religion. While under the influences of the facts and arguments adduced by the writer of this sermon, I took up *The Independent* and read an article headed "Preaching the Gospel to the Poor," which contains some suggestions which I was about to offer, as the result of considerable personal experience. I have tried the effect of '*out-door preaching*' for two summers—and think it an exceedingly valuable auxiliary, under some circumstances, and where there is a large floating population, but it is not *the plan* for bringing the masses of our fellow-citizens under the influence of Christianity—the '*salt*' thus *sprinkled* on the mass will not '*season it*' the plan suggested by "S." at the close of the above article would be far more effective—because the contact would be more permanent; but I think it needs considerable modification in order that the 'leaven' may be more directly and more advantageously mingled with the mass so that the whole lump may be leavened.

We would have it understood as a fixed fact "that provision must be made to plant the *Institutions of the Gospel—the Church and the Ministry*, in the very midst of the localities most marked by destitution;" or sufficiently near to render the church and Sabbath-school easy of access—but *not so situated*, or so built, as to show, by its very locality and aspect, that it is a place *for the poor only*, into which the outcasts are to be brought as into a hospital, and from which they will migrate as soon as they are well enough off to remove to better quarters. But let a substantial, plain building be erected by the wealthier churches—and a sufficient number of the members of such churches *regularly* worship there—make it *their home*, and support it by their personal labors, warm sympathies, and benevolent sacrifices. Let the example of Mr. Joseph Brewster* (adduced in the above discourse) be followed by a dozen, or a score, from each of our large and wealthy churches, and the work could be done efficiently and with comparative ease. These churches, thus originating as missionary churches, would soon be *self-sustained*, and would in their turn be able to assist in planting new offshoots as the field enlarged beyond them.

The advantages of this plan would be various and great. First, it would gather in and retain a greater number of the poor, than can be secured by any mode of operation in which they are branded as a separate class.

Second, it will do more to elevate and improve them. Third, it will do existing churches more good than merely contributing to the expense of a dependent mission church and school. Fourth, it will be more in harmony with the spirit of the Gospel, and will furnish a much more powerful and winning exhibition of the benevolence and love of Christians.

I think the only question which can be raised is in reference to the first statement—but my judgment and experience lead me unhesitatingly to the conclusion, that a greater number could be induced to attend public worship statedly under the circumstances I have supposed, than in a building in which they are marked as 'the poor,' or as paupers. But I have exceeded the bounds I had marked out for myself, and will for the present conclude by appending the note for Dr. A. D. Smith's sermon on the death of Mr. Brewster, above referred to. A.

* "In 1834 one of the two elders of the recently formed Brainard Church, the excellent Harlan Page, was called to his rest. Some of the friends of the bereaved church, having knowledge of Mr. Brewster's spirit, made a formal appeal to him to take the vacant place in the new enterprise." He removed his 'agreeable and profitable church relations,' and even 'left his pleasant mansion, fixed his abode under the very shadow of the newly erected sanctuary,' and there zealously and faithfully 'served God and his generation for more than half the period of his Christian life.'

Mount Holyoke School.

THE HEART OF THE PROJECTOR.

To Thomas White, Esq., of Ashfield, who had been deeply interested in her Buckland and Ashfield schools, she forwarded a number of circulars, for distribution among the gentlemen of his acquaintance, accompanying them with a letter, from which some extracts are given.

IPSWICH, March 5, 1834.

I have long felt a great desire that the advantages of a seminary like this should be brought within the reach of the common people generally, and that by some means the expenses should be reduced to a level with their ability. I do wish our farmers would look at this, and see what can be done. If they would take hold of it vigorously, I do think something could be done, perhaps something which would secure the interests of thousands of their posterity. While it is desirable that every benevolent man should be able to grasp all the benevolent objects of the day, and do something for all, I doubt not but the best interests of the whole are promoted by having one mind directed to one object, and another to another. I have been thinking that if this object should be brought up, and viewed in its true light, some of our fathers in the cause of benevolence might select it as the child of their prayers and of their charities. Who would be more likely to begin upon it than our wealthy farmers?

And now, my dear sir, in your old age, would you not be glad, with a few other kindred souls, to be the means of commencing a great work, which, in importance to the welfare of our country, of the church, and of the world, shall not fall behind the home missionary, or any other of our leading benevolent societies? Would you not gladly see such a work begun and advancing? And how would your heart rejoice, if, before you sleep in the dust, you could see it rise and spread as our foreign missionary operations have done? This, I believe, may be accomplished, and he who, first putting his hand to the work, shall say to others, "Come, and do likewise," will deserve a place with Mills, with Robert Raikes, and others of like eminence. I do long to have some one or more gentlemen look at this object, till they are ready to do something for it. I would gladly do as much of the work as I can, and I find within me the ready to join in it.

I have long had a secret hope that the time would arrive, when I could consistently give up my present sphere of labor, and in some way devote my life, my strength, and all my powers to this object. That time has now arrived; and, after laboring half a year longer for this seminary, I expect to close my connection with it.

The following letter of Miss Lyon to her mother seems like a peep into her very soul:—

IPSWICH, May 12, 1834.

MY VERY DEAR MOTHER:—I do not expect to continue my connection with Miss G. after this summer. I have for a great while been thinking about those young ladies who find it necessary to make such an effort for the education as I made, when I was obtaining mine. In one respect, from year to year, I have not felt quite satisfied with my present field of labor. I have desired to be in a school, the expenses of which would be so small, that many who are now discouraged from endeavoring to enjoy the privileges of this, might be favored with those which are similar at less expense.

The course of instruction adopted in this institution, and the course which I have endeavored to adopt when I have instructed among my native hills, I believe, is eminently suited to make good mothers, as well as teachers. I have had the pleasure of seeing many, who have enjoyed these privileges, occupying the place of mothers. I have noticed, with peculiar interest, the cultivated and good common sense, the correct reasoning, the industry and perseverance, the patience, meekness, and gentleness of many of them. I have felt, that if all our common lasses, men of plain, good common sense, could go through the country and witness these mothers in their own families, and compare them with others in similar circumstances, they would no longer consider the money expended on these mothers as thrown away.

Since I have lived to see so many of these ladies in their own families, I have felt more than ever before, that my field of labor was among the most desirable. I have felt that I could thank Him who has given me my work to do. O how immensely important is this work of preparing the daughters of the land to be good mothers! If they are prepared for this situation, they will have the most important preparation which they can have for any other: they can soon and easily become good teachers, and they will become, at all events, good members of society. The false delicacy which some young ladies indulge, will vanish away as they see most of the companions of their childhood and youth occupying the solemn and responsible situation of mothers. They will no longer appear like a subject for which no care should be taken in the training of daughters.

While, in the good providence of God, I have been permitted to occupy a field of labor where I could aid in preparing some who must mold the character of future generations for their great work, and while I have enjoyed much in my labor, I have not been quite satisfied. I have looked out from my quiet scene of labor on the wide world, and my heart has longed to see many enjoying these privileges, who cannot for the want of means. I have longed to be permitted to labor where the expenses would be less than they are here, so that more of our daughters could reap the fruits. Sometimes my heart has burned within me; and again I have bid it be quiet. I have sometimes speculated, and built airy castles, and again I have bid my mind dwell on sober realities. I have thought that there might be a plan devised by which something could be done. I have further thought, that if I could be entirely released from all engagements and all encumbrances, perhaps I might in time find some way opened before me for promoting this good object. With this view I decided some time since, if Miss Grant's health should be sufficiently restored, to propose a separation. That time has now come, and she has agreed to close our joint labors next fall. Miss Grant is to be absent through the summer term, to improve her strength, and we shall spend most of the vacation here together, in getting ready for the winter, and then I expect to leave this scene of labor forever.

I do not expect immediately to commence in any other field. I very much want six months or a year to read, write, plan, and do a thousand other things. I do not expect to be idle. This may seem like a wild scheme; but I cannot plead that it is a hasty one. I have had it under careful consideration two years or more, and for one whole year the question has been weighed by Miss Grant and myself.

I hope and trust that this is of the Lord, and that he will prosper it. In this movement I have thought much more constantly, and have felt much more deeply, about doing that which shall be for the honor of Christ, and for the good of souls, than I ever did in any step in my life. I want that you should pray for me, my dear mother, that I may in this thing be guided by wisdom from above, and that the Lord would bless me, and make me a blessing. My daily prayer to God is, Lord, what wilt thou have me to do? If the Lord go not with me, let me not go up hence.

Perhaps you may inquire, what course I expect to take, and where is to be my future scene of labor? This I do not know. The present path of duty is plain. The future I can leave with Him who doeth all things well.—*Memoir of Mary Lyon.*

The Flight of Time.

In reference to the flight of time, Dr. Spring once closed a discourse in the following graphic language:—

"I shall never address this audience again. I shall never again meet them but at the bar of God. That interview seems indeed far distant. But it will be as soon as time, with his eagle wings, shall have finished the little remnant of his short career.

"'After death the judgment.' We die: but intervening ages pass rapidly over those who sleep in the dust. There is no plate there on which to count the hours of time. No longer is it told by days, or months, or years; for the planets which mark these periods are hidden from their sight. Its flight is no longer noticed by the events perceived by the senses, for the ear is deaf, and the eye is closed. The busy world of life, which wakes at each morning and ceases every night, goes on above them, but to them all is silent and unseen. The greetings of joy and the voice of grief, the revolution of empires and the lapse of ages, send no sound within that narrow cell. Generation after generation are brought and laid by their side; the inscription upon their monumental marble tells the centuries that have passed away; but to the sleeping dead the long interval is unobserved. Like a dream of the night, with the quickness of thought, the mind ranges time and space almost without a limit. There is but a moment between the hour when the eye is closed in the grave and when it wakes to the judgment."

From the Gospel Messenger.

The Man with a Hope:

OR SIXPENCE A WEEK.

Mr. Charles Simer was one of the wealthiest inhabitants of the town of Closeville. Far over many a hillock and valley stretched his farm, on which the sun seemed to shine, and the rains and dews seemed to fall, as though Mr. Simer's acres were their especial favorites. For when other crops were poor, Mr. Simer's were not; when other crops were fair, Mr. Simer's were abundant. No land was allowed to go to waste, no fences were suffered to remain unrepaired, no leaky roofs were to be found on all Mr. Simer's premises. And if here and there was to be seen what might be called patch-work, where one would think that he might without loss have laid out a trifle more of expense, it was only another proof of Mr. Simer's economy.

Mr. Simer had worked hard all his days—that is, up to the time of which we are at present speaking, when he was turned of fifty-five. And now having accumulated a fortune, he determined, as he said, to rest for the remainder of his life. He lived on his farm, and took a general oversight of its affairs; but hard, out-door work he seldom performed now. And when people wondered that a man of his reputed love for money—love for getting as well as for keeping it—should cease to work at his time of life, it only showed that some persons did not know what others did, that Mr. Simer was too wise to sweat in the harvest field, when he could make money just as fast with less labor. The fact is that he had learned that money itself can be invested in stocks, bonds and mortgages, and many a speculating scheme, and double, yes, treble itself, very speedily.

Mr. Charles Simer professed to be a religious man. He had morning and evening prayers in his family; he went to church regularly; and for aught that is known to the contrary was not neglectful of secret prayer. I do not now recollect of his ever having done much in a charitable way, but I will not deny that he was charitable, especially since I know it has been said in the neighborhood of Closeville, that Mr. Charles Simer sometimes 'gave something.' But as I shall have more to say about his giving, I may as well state at once that if it were not for this one requirement of Christianity, to give to the poor—give to the support of the Gospel—give in a thousand different ways, were it not for this, for this one requirement of our religion, Mr. Simer might have passed among men for 'one of the salt of the earth.' But here was Mr. Charles Simer's failing—he loved money. True, he loved his family—he thought he truly loved his God, his neighbor, his Bible,—but with all that, he still loved money. Perhaps he had not properly estimated it. Perhaps the duty of making use of his money as well as of his example, his influence, in the service of God, had never been presented to him in a proper light. In fact, as there are so many Christians just like Mr. Charles Simer, it is not necessary to apologize for him any further.

It so happened that one Sunday the very eloquent Rev. Mr. Welsed preached a most powerful sermon from the text, "On the first day of the week let every one of you lay by him in store, as God hath prospered him." He said that he was about to introduce the practice of having an annual collection for missions—the first one to be made one year from that day. In the meantime he wished all the congregation to "lay by them in store" a certain sum weekly, and to bring the amount of it to church just one year from date. The appeal was a strong one: he showed how much Christ had done for us, how little Christians were doing for His cause, how much *must* be done for the missionaries who were already in the field, and how many more missionaries *ought* to be provided for. The subject was presented in several points of view, which were new to Mr. Simer and many others in the congregation. The discourse closed with an earnest appeal to each and all to go home and think of the subject in their closets, and make up their minds to give liberally—how much or what proportion, Mr. Welsed did not say, except that it should be "as God had prospered them," [illegible] for God loveth a cheerful giver."

Although the preacher several times touched Mr. Simer where he felt rather sore, yet he was not offended: on the whole he felt pleased, and at once formed the resolve to think upon the subject, decide and act at once. He accordingly, after a hearty supper, entered his room, determined to weigh the whole matter, and do what, according to the best of his understanding and knowledge, was his duty. He called to mind his many, many expenses. Besides the ordinary expenses of a good sized family, there was one son in college, another at an expensive school, preparing for college. One daughter at another school, another son and daughter just beginning to make demands upon his purse. Then there were the ordinary losses to which every large farmer is subject; stock would die, fences would blow down, neighbors' cattle would trespass. Then there were losses in notes, in debts, mistaken calculations, and a thousand items rose up before him, until soon Mr. Charles Simer began to feel himself, after all, a poor man. And then he *had* done and *was then* doing 'something' for the cause of the Gospel. To be sure, the old church had been built in his boyhood. The pew he occupied had fallen in his hands by means of some intricate transaction, without the actual outlay on his part of a penny; and the tax on the aforesaid pew was very, very small, for that had been compromised for by the large price which had originally been paid for the pew itself, when the church was feeble and in debt. Besides this, whenever there were poor in the neighborhood to be relieved, Mr. Charles Simer always gave—'something.' The sum of the whole matter was that, considering the many calls upon his purse, his many losses, and taking into consideration the fact that he was now already giving—'something,' Mr. Charles Simer came to the conclusion that he would, on the whole, lay by him in store, on the first day of each week, the sum of sixpence.

Having formed this determination, he raised his eyes, and was not a little surprised to see, sitting on the opposite side of the room, the figure of what he supposed to be his neighbor, Mr. Graspin. This Mr. Graspin was a man who, literally, neither feared God nor regarded him: worldly-minded, avaricious, profane, though in the main upright in his dealings, but only because he found it his interest to be so. Mr. Simer was the more amazed to see him at this time, because this neighbor was then supposed to be confined to his bed by a dangerous illness. Pale and haggard sat Mr. Graspin, slightly bending forward, with his hands on his knees, and his eyes intently fixed on Mr. Simer; just as though he knew all that had been passing in his mind. Before Mr. Simer had time to recover from his surprise, Mr. Graspin said:

"Neighbor Simer, I want to make a purchase."

"I do not transact business on the Lord's day, sir," said Mr. Simer.

"I want to make a purchase," continued Mr. Graspin, not heeding him. "I want to buy your hope."

"My what?"

"Your hope,—your hope in Christ."

"But—," said Mr. Simer.

"No buts, if you please, neighbor. I mean what I say. You have often urged me to leave off my ways and get a hope. I have got to leave off my ways now," said Mr. Graspin, lowering his voice and speaking in a solemn tone; "yes, all, everything now, and I want a hope. Don't interrupt me, sir! I know what you would say. I have no time to spare. I can't get one in the way you would recommend, I must *buy* one. I want yours. Come, sell it."

"But it can't be sold: it can't be bought."

"Tut, tut, neighbor, I have no time to waste —no *time*. I tell you I want to buy your hope. I'll give—"

"Why, man!" said Mr. Simer, "you are out of your head; the thing is absurd, impossible! Even if it could be bought, it is precious, O! so precious!"

"So precious!" said Mr. Graspin, with a most bitter sneer, "so precious! I should value that hope now, more, far more than you do, Mr. Simer."

"Do you suppose that all the treasures of earth—"

"Yes, sir!" said Graspin, starting to his feet, "the half, the quarter, an infinitessimal part would buy it I know the value you set upon your hope."

"And what is it?" asked Mr. Simer with a look of surprise.

Mr. Graspin bent forward and gazed into his neighbor's face with a piercing look, and pointing his bony finger at him, said in a slow and solemn tone,

"SIXPENCE A WEEK!"

Mr. Simer was thunderstruck. But he had no time to be surprised, for Mr. Graspin disappeared as mysteriously as he had entered. The wall before him appeared to open like sliding doors, and he saw by the roadside the figure of a young man sitting upon a rock; his face was covered with his hands, his hair was coarse and matted; he was barefoot, ragged, and his whole appearance was that of a way-worn beggar. The miserable object was groaning and sobbing. At length he uncovered his face, looked up and exclaimed piteously,

"No friends, no home, no food, no work, I must starve!"

Mr. Simer nearly fell from his chair. For in that wretched object before him he recognized himself! Yes, what he was thirty-seven years before, when houseless and friendless he wandered in that same neighborhood where now lay his vast possessions!

While Mr. Simer was gazing in mute astonishment at the sight before him, he saw the figure of a man wearing the garb of an Apostle. It approached the young beggar, and touching his shoulder said.

"Young man, I have a commission to execute. I come from my Master. Do you see those rich fields waving in the sun? Take them!"

The young man looked up in amazement.

"Those flocks and herds? Take them!"

The youth did not move.

"Those barns? that costly mansion? Take them! There is a deed for them all!"

"Mine!" said the beggar, "mine!"

"Yes, yours, to have and to hold—but mark me! only as a tenant at will. Take, use, enjoy, but these things are not yours. You are a tenant—"

"Of whom?" he asked.

"Of my Master."

"And your Master is—"

"Our Heavenly Father!"

The youth would have fallen at his feet, but the speaker withheld him.

"Your thanks are not due to *me*," said the stranger. "I know what you would say. But listen. When you enter upon this vast possession, remember what, up to this moment, you have been—a beggar—without a farthing in the world. Remember who gave you hands to labor, health to enjoy, those fields, those woods, those flocks, those houses, that superb dwelling, *remember who* gave them, and if, to defray the expense of giving to poorer men the glad tidings of the Gospel, He should send His messenger to *you*, demanding a part, nay, *all* that is now committed to your hands, beware, lest you forget yourself! Beware lest you fancy that what you hold is *yours!* Beware lest you claim a right to withhold, or think that you are making a sacrifice to give!"

Quick as lightning the whole scene vanished, and Mr. Simer saw, in a well furnished apartment, that same youth, thirty-seven years older—saw himself meditating, with a Bible before him—heard himself say, in a tone of evident self-satisfaction,

"I think I can afford to give to Church Missions—SIXPENCE A WEEK!"

Again the scene changed. Mr. Simer saw a vessel moored off a coast. On the shore was a missionary with his family about to embark in a boat to be conveyed to the ship. Around them were gathered a large assemblage of heathen. Mr. Simer heard no voice, but there were sighs and stifled sobs, and affecting leave-takings. It was a melancholy spectacle: for it was evident that a missionary was about to leave his post for his home across the wide waters. At length a native, distinguished from the rest by a plume of feathers, stepped on his head, and with many demonstrations of his person, indicating that he was a man of rank in his tribe, stepped forward and said:

"Father, you have left your brothers beyond the great water to tell us of heaven. You have put light into our dark hearts. You have fed us with the food that good spirits in heaven eat. You have taught us to break in pieces the wood and stone gods which we and our fathers used to worship. We do not kill now; we do not steal now. Our wives are happy: our mothers do not throw to the bear and the wolf their babes. But there are many who have not heard you yet. When you go we may forget what you have said—our children may never learn these good things—*why do you leave us?*"

"I must," said the missionary. "I *must*; my brothers at home will not sustain me."

"But are they not rich?" asked the chief.

"Yes, rich: some of them very rich."

"Do *they* know about these good things you tell us of?"

"Yes!"

"And they will not let us poor heathen know about them too?"

The missionary drew from his pocket a letter and read:

"Sad as the alternative is, there is no avoiding it. You must return at once. The burthen is too great for the Church to sustain. One of the richest men in the neighborhood gives only SIXPENCE A WEEK. [illegible]

MR. SIMER heard a confused, indistinct noise apparently at a distance. By degrees it waxed louder and louder. There was thundering, there was shouting, there was shrieking, there was laughing, there was cursing, there was the sound of the tramp of innumerable feet—louder, nearer, more hideous, until it became deafening. But Mr. Simer saw nothing. All was dark as Egypt. A flash of lightning followed by a terrific clap of thunder, revealed for an instant a vast assemblage of hideous objects of every conceivable form and feature. Suddenly, he was in a black cloud above him, in letters of vivid light, his own name—SIMER. Slowly they moved, and changing their places he read REMIS. Then again they formed anew, and a most terrific shriek rent the air as he read MERSI. It was followed by an appalling silence, and the letters again slowly moved and formed themselves into the word, MISERE. It would seem as though the infernal world had broken loose. Fiends unearthly shout arose, and the successive flashes of lightning, which seemed to be in fact but one continued blaze, revealed haggard men and women and children, frantic with fury, and hideous things, having but a slight resemblance to anything human—things with tusks—things with claws—things with serpents' heads and elephants' and dragons' wings,—and on, on they rushed, and, like a pack of hungry wolves, stood in a circle round Mr. Simer.

"There's the man with a hope!" shouted a trumpet-like voice. "Give us your hope."

"He would not send us the Gospel!" rose from a thousand voices.

"And we are lost!" they bellowed.

"Lost! Lost! Lost!" shrieked the multitude.

"SIXPENCE A WEEK!" was yelled in wild confusion. "SIXPENCE A WEEK!" and the tumultuous host rushed upon Mr. Simer, pulling him, beating, bruising, with merciless fury, shouting incessantly, "SIXPENCE A WEEK!"

"Mr. Simer awoke.

"Pa!" shouted little Charley Simer, Jr., "you promised to give me sixpence a week, for learning the Catechism, and I want it now! I have been pulling you, and pushing and shaking you, to wake you up, this good while!"

Mr. Simer started up, rubbed his eyes, and looking round him in utter amazement, he saw his little rosy-cheeked boy standing before him repeating his demand most vociferously.

"Not now my dear," said Mr. Simer, "go back to your mother and I will be with you in a few moments. Leave me now my boy."

The child obeyed, and Mr. Simer was once more alone. Was it all a dream? He paced the room in silence. A new light opened upon him. His income was thousands of dollars. He was about to give to God sixpence a week—the same paltry sum he paid his little child for learning the Catechism. Mr. Simer pondered his dream. Mr. Simer knelt down and prayed. Mr. Simer rose from his knees and changed his resolution. What Mr. Simer actually did give, I do not know; but from the large amount which annually thereafter poured into the Missionary treasury from the parish to which Mr. Simer belonged, I conclude that he must have given more than SIXPENCE A WEEK.

RERREFTUS.

The First Sewing Circle.

"Mother," said a young lady, "do you wish me to attend the sewing society this afternoon? I do not feel much inclination so to do, nor do I altogether approve of these modern innovations for promoting benevolent objects."

"The sewing circle, my daughter, is no modern innovation: indeed it is one of the most ancient occupations we have upon record. Even before the days of Abraham, we find an allusion to a similar institution, and a most celebrated one is mentioned in the time of the antediluvians, where the names of the parties are given, the articles they made, and the materials of which they were composed."

"Why, mother, this is strange! Was the company large? And the conversation—was it gay or serious: frivolous or instructive?"

"It is affirmed that the number was limited, that gentlemen were not only admitted, but actually assisted in sewing! Judging from the cause of the origin of this society, it is supposed the conversation flagged, as their employment recalled to their minds a great loss, in which all succeeding sewing societies, to the present day, are greatly interested. Moreover, the essential demand for the articles they were making, proved that a great moral change had deteriorated their very natures. Tears, it is said, were poured forth; sobs and stifled groans often escaped them, as they were thus employed."

"Well, I had no idea of such a society as this for sewing, nor of one so ancient. You have raised my curiosity in no small degree. Is it known, mother, what kind of articles were made at this meeting?"

"Upon this point there is not a little diversity of opinion. A certain ancient scholar, brought up in Egypt, and a very learned man, calls them in his language *Chagoroth*; but as it regards the interpretation of this term, there are numerous conjectures. Some think they were aprons; others say they were a sort of short dresses; while many affirm that the recent Bloomer costume is but the revival of the fashion then set by this very ancient sewing society."

"But, mother, why should the formation of this society, or the occasion that commenced it, affect us now?"

"If the members of the parent sewing circle had not felt the need of the articles they made, there would be no occasion for mantua-makers, milliners, or tailors; and thimbles, pins, and needles, I suppose, would never have been heard of."

"Can you refer me, mother, to the history where this singular institution is recorded, as I feel almost disposed to be skeptical, although I do not doubt your word?"

"As regards the existence of this ancient society, no record is better authenticated. It is penned by the greatest scholar the world ever saw, a man celebrated for his wisdom and erudition, and who was under the most solemn obligations to write nothing but the truth. The words, as they were interpreted by a convocation of learned divines, assembled for that very purpose, about three hundred years ago, read thus:

"And they sewed fig-leaves together, and made themselves aprons."—*Mother's Magazine.*

Bad Air.

Bad air is a "slow poison." That is the trouble. People go on taking it into their lungs day after day, and night after night. They grow pale, their lungs suffer, the circulation is languid, they take colds readily; the chest, the stomach, the skin, become disordered, and a host of chronic diseases attack them. A little carbonic acid taken every day don't kill a man. It is almost a pity it did not! If a red-hot stove destroyed, instantly, one man in every town daily, for a week, there might be some salvation for the nation. If instead of fainting away in crowded and badly ventilated public assemblies, people occasionally died outright in convulsions, the authorities would take the matter in hand, and make it penal for the owners of such buildings to open them for public use without attending to the proper conditions for the preservation of health. When a thing is only a slow poison, the age is too much in a hurry to attend to it.

In such cases we must wake up the public lethargy by facts. And here is one of them. We have before us the History of the Dublin Lying-in Hospital. Some years ago, this building, erected in the common way, without the slightest regard to ventilation, was found to exhibit a great amount of mortality among the young children born there. In four successive years—healthy seasons too—out of 7,650 infants brought forth in the hospital, 2,244 died within the first fortnight after birth, of convulsions, or what the nurses call nine-days fits. These children foamed at the mouth; the jaws became firmly closed; the face swelled and assumed a purplish hue, as though they were choking. "These last circumstances suggested to the physician that a deficiency of wholesome air was connected with the great mortality." Air pipes were immediately contrived; the various rooms were well ventilated. What was the result! That in the three following years, out of 4,243 children born in that hospital, only 165 died. In the very same rooms, too, where, according to the old ratio, before the ventilation took place, the number of deaths to that number of children, would have been 1,632. To save the lives of more than 1,400 human beings in three years, by merely putting in a few pipes! Can any one say there is nothing in ventilation, after such facts as these?

Te Deum.

Being the real Prayer of the President on his Pre-Dieu at the late Installation.

BY R. H. HORNE.

Oh! God of Bayonets, all my own,
I thank thee on this day,
When Notre Dame, with priest and psalm,
My glory doth display.

I thank my generals, prefects, tools,
For deeds of skill and note;
For harlots and for massacres,
And for my people's vote.

I thank the priesthood for their aid,
And will remember them;
I thank the friends of "order"—trade—
I thank the press (ahem!)

I thank Baroche for his good speech—
My mission's own suggestion:
Though dishes cooked with forced-meat balls
Are [illegible] suggestion.

But most of all I thank myself,
And my nepotic will;
Ambitious and hypocrisy.
That shall direct me still.

Wherefore, oh God of Bayonets,
Grant me my uncle's crown,
And you shall soon invade a land,
And sack a wealthy town.

Christmas in Austria.

Christmas is not the grand affair, however, in Austria that it is with you. There is no roast beef and plum pudding, or turkey and mince pies, eaten as a duty, for discharging which persons with weak digestions undergo a fortnight's subsequent suffering, for the poor people of this sort; but people here perhaps keep the great Christian festival much more rationally than by over-eating themselves as you do. It is a time set apart in Germany for delicate gifts to poor relations, for forgetting old piques, and for all sorts of those minor charities which go so far to make life happy. There is nothing of those offerings on fire propitiation—no *fat propitiatory*—but people here perhaps keep the great Christian festival much more rationally than by over-